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Zulus.

GENERAL REMARKS.

A LARGE number of letters, reports, &c., have been received from the Zulu mission, since the beginning of the present year; and it must be confessed that the general strain of these communications is less cheering than could have been wished. But a careful examination of the facts will bring every one to the conclusion, it is presumed, that the missionary work in the Natal Colony is merely taking a new phase, necessary in the circumstances, and, therefore, not at all discouraging. The "carnal mind" is the same in all parts of the earth. "It is not subject to the law of God; neither, indeed, can be." Hence, whatever willingness a heathen people may exhibit at first to receive the gospel, we are to expect a season of opposition. The era of trial and strife may be postponed for a time; but in all ordinary cases it will come. And every pastor knows that a dislike of the plain truths of the gospel, even though it be connected with certain outward and unmistakable manifestations of enmity, is by no means the worst sign which he discovers among his people.

But there is another matter, occasioning some degree of solicitude, which does not belong to the ordinary experience of a missionary. The policy of the government in regard to the natives is still unsettled; and there is reason to fear that it will not finally be in accordance with the real wants and interests of the Zulu race. Sentiments are avowed by the white settlers, which are far enough from the humanity which the English nation ought to manifest in such circumstances. And the danger is, that the prosperity of the col-

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ony will be kept in view, as the leading object of all legislation, and that whatever seems to interfere with this, will be forced to assume a subordinate position.

It will be seen, therefore, that the Zulu mission should share largely in the sympathies of American Christians at the present time. Especially should we invoke the interposition of Him, who has the hearts of all men under his immediate and constant control. He can subdue the pride and obduracy of these rude barbarians; and he can also influence men in the highest seats of power to do his own pleasure. Let us pray then that his kingdom may come, and his will be done, in all the region which our brethren are seeking to possess in the name of the Lord of the whole earth.

The communications of the mission will now be taken up in the order of date. Some of them will be presented in a condensed form; while from others brief extracts will be selected. The readers of the Herald, it is believed, will in this way obtain the most satisfactory view of the present state of the mission.

LETTER FROM MR. WILDER, MAY 13,
1852.

MR. WILDER, it will be remembered, is stationed at Umtwalumi, the point nearest to Cape Town which is occupied by the mission. He represents his Sabbath congregations as varying from fifty to one hundred and fifty. The effect which the Word has produced hitherto, may be inferred in part from the frank and positive declaration of the natives, "We believe what you say, while we

are hearing it; but after we get home, we do not believe a word of it."

Depravity of the Natives.

The following extract exhibits the selfishness and guilt of the Zulus in a striking light: "The primary difficulty with the Zulus is not that they are degraded and ignorant; it is, rather, that they are intensely wicked. They are no more ready to believe the gospel when it is preached to them, and to repent of their sins, than are 'gospel-hardened' sinners in America. They do not deserve our compassion and sympathy, as ignorant and unfortunate men; but we should pity them, and pray for them, as wicked rejectors of the light which they have. They are as wicked as they can be, with that light. 'Thou hast spoken and done evil things, as thou couldst,' is as applicable to this people, as it was to the Jews. Let me give you one instance of their ingratitude. Some weeks ago, a man brought his daughter to me, eight or ten years old, to be healed of a scrofulous disease, which had covered her neck and lower jaw with most disgusting sores and exoriationes. He wished her to remain with me till cured. After I had agreed to let her remain, and to give her food, a room to sleep in, clothes and a blanket, while she should be with me, he said that perhaps she would be able to work a little; and if she did, he wanted I should pay her money for her services! The girl remained with us; and the remedies, through the blessing of God, have been successful."

As an additional proof of the selfish spirit of the natives, Mr. Wilder states that an English gentleman, at his request, went thirty miles in a hot sun to dress the wounds of a man who had been terribly lacerated by a lion. At the end of his journey, he could obtain nothing in the shape of food, save half a pint of sour milk. "Frequently if a white man, even a missionary, who has fed the same persons when hungry a dozen times at his station, goes among this people, and is benighted and hungry, they will not give him food or shelter, unless he pays for it ten times as much as they could get for the same article, if carried fifty miles to market."

LETTER FROM MR. DOEHNE, AUGUST 14, 1852.

THE writer of the letter which has furnished the following extract, was formerly sustained by the Berlin Missionary Society at one of its stations in South Africa; but in consequence of the embarrassments of that institution in 1848, he offered to join the mission of the Board among the Zulus. He subsequently received an appointment from the Prudential Committee; and he is at present

laboring near Table Mountain, on "a high ridge, which is one of its ramifications."

A Rain-maker.

Though this brother has not been permitted to report any marked success in his field, he thinks the Lord is preparing the natives for the reception of his truth, by exposing the folly of some of their customs. He gives an illustration of this statement in the following narrative.

A certain petty chief, who lives some eight miles west of the station, sent to the Bassooto country for a rain-maker, who arrived after spring had commenced. The season was very favorable, there having been an abundance of rain this year; and, of course, the rains were said by the chief and his people to have been caused by his rain-maker. In the beginning of the summer the chief, whose name is Umqundana, ordered his people to bring cattle, &c. to slaughter for the rain-maker, and to attend his ceremonies and dances. In the first instance his own people, and those of other chiefs whom he had invited to partake of the pretended blessings of the rain-maker, entertained some fears on account of the English authorities. This matter was no sooner known to him than he invented a story, in order to persuade them to engage in the affair without hesitation.

He said: "The English authorities have called me to an account for employing a rain-maker; whereupon, standing before them, I addressed them in this manner, 'Sirs, I occupy a part of the country which is naturally very dry, as every man knows, and out of the usual course of the rains. It has been my lot for several years to be in great want. In order to prevent the recurrence of such an event, and to secure for my people and myself sufficient food, I sent for the rain-maker, who, as soon as he arrived at my place and commenced his practices, caused the rains to fall in streams, and to render my gardens very flourishing and promising.' And when the English authorities heard this, they were convinced, and sent me away in peace." This story was sufficient to remove the fears of any that entertained apprehensions; and they willingly did all that was required. Umqundana and his people did not regard the holy Sabbath; but whenever the rain-maker called for an observance of his diabolical practices, they went in large companies; and though we several times demonstrated the sin of their ways, we could not

prevail upon them to change their course.

When it happened, at a certain time, that there was a drought for ten days, they hastened to the celebrated rain-maker of their own accord, asking him why he allowed their gardens to be scorched by the heat, and forget to bring down the rain? To this he replied, with great self-complacency, "I make both rain and heat; and if I did not keep your gardens down a little, the corn, &c., would grow as high as heaven; and then you would find it too difficult to take it down, when about to gather it."

But the Scripture, "Be not deceived, God is not mocked," has been declared to be truth by a recent fact. For there happened, after all, a mysterious thing. Though the rains had fallen abundantly in all quarters of this country, they were not so abundant generally as to do any injury to the corn. But in that quarter where Umqundana is living with most of his people, and where the rain-maker continued his chief operations, the corn is seriously injured in the ear; and a vast quantity has been rotting away, whilst at the stalk. When this became known to the people, who had been preparing to collect the payment for their rain-maker, they became unwilling to complete it, some complaining: "The rain-maker has caused our corn to rot;" others saying: "The rain has fallen of itself," or "God has caused the rain to fall; why should we pay the rain-maker? He has no control over the rains!" And after all, the rain-maker has been ordered away; and he will probably never make his appearance here again.

ANNUAL REPORT.

THE Zulu mission held its annual meeting at Umvoti, simultaneously with the much larger convocation assembled in Troy in September last. There were present Messrs. A. Grout, Döhne, L. Grout, Ireland and Tyler, with their families, and Messrs. Lindley, Rood, Marsh, Butler and Mellen, without their families. Some portions of the annual report, adopted by the mission while they were together, will now be submitted to the friends of missions.

Notice of Dr. Adams.

An appropriate reference is made to the death of Dr. Adams, in respect to whom the brethren say:

In labor he was constant, "always abounding in the work of the Lord."

The machinery of his life was never permitted to rust by inactivity. By night and by day, in sun and rain and wind, his motto seemed to be, "Labor." Nor did he lay his armor down, till he laid himself down to die. Indeed, he fell on the field with his armor on.

And his inner life was in unison with his outer. His heart was disciplined to sympathetic spiritual action. He trained his conscience to be sensitive, and strove to have it void of offence. He would be deemed singular, rather than follow the multitude to do evil, or give the slightest countenance to wrong. His strict observance of the Sabbath showed that he chose to answer the charge of austerity to men, sooner than to answer to God for not keeping his day holy.

The prudence and charity with which he ever spoke of his fellow-men, discovered his wisdom in preferring to be regarded as unsocial, rather than utter a single word unfitly in regard to his neighbor. He was a true friend of poor, degraded man. And his equanimity and discretion won the veneration of thousands, who looked up to him as a father. But time would fail to portray his life and character, or to rehearse the words which, though dead, he yet speaketh. And thrice happy will it be for us, if we learn in silence the blessed lessons which the life and death of the righteous teach.

Selfishness of the People.

Our brethren regret that they cannot speak of greater success in their work. Still more do they regret, that they have not more to cheer them in the immediate prospects of the mission.

The people seem to have become more settled in their conviction that the gospel is not the religion for them, and more determined in their decision not to receive it. And here they quietly rest. The year has been characterized, not so much by opposition, as by stupid indifference; though at one or two of the stations there has been opposition most inveterate and hostile in its character. And thus the Zulus will probably sleep on, till the Spirit shall awaken some to flee from the city of destruction. When such a day shall have dawned upon us, we will shout aloud for joy; for when the Lord works, his cause will surely triumph. We are aware that if our infant churches contain truly converted souls, they have been regenerated by the Spirit of God. But we also say, with our brethren of Western Africa, that if a pure and godly church shall ever exist

here, it will be brought into existence by a greater outpouring of the Holy Spirit than we have yet enjoyed. When God shall thus come, professors, apostates and opposers will alike tremble before him, and smite themselves, and cry like penitent publicans. Then will the Lord convert, and reconvert, and lay anew the foundations of his church.

A niggardly selfishness is most thoroughly wrought into the very fibres of native character; and unless the gates of the church are guarded with double vigilance, Satan's servants will enter. Even with all our vigilance, we fear that some enter by climbing up some other way. This may seem inconsistent with their general disposition to reject the gospel. But for self-interest this people will forsake friends and people and customs. For gain they will become slaves to God or man or Satan, apparently indifferent as to the nature of their service, whether it be to pray or to ridicule, to be honest or to deceive. Yet they are most at home in lying and deceit; and however ignorant of other arts, in this they are practiced, from youth to old age. Could it be shown to be for their worldly advantage to receive the gospel, they would soon rush to the church of Christ, abounding in counterfeit penitence and faith and prayer. When they inquire what it will profit them to believe, if we could answer them, "You will be profited in respect to food and blankets and cattle," they would at once exclaim, "This is the gospel for us."

Whether any, or how many, of our church members are such from mercenary motives, we do not know. But we fear and tremble, when we see the villainess and the selfishness of some who know and ought to do better. They love the mercy of the gospel, when tendered to them; but the strictness of the law is uncongenial to their tastes and habits. And hence it is that some who appear exemplary and conscientious, when under the eye and enjoying the kindness of a missionary, assume a different character, when placed in different circumstances.

The Church—Labors.

In regard to the piety of their church members, the missionaries are not able to speak with as much confidence as they could desire. Of some, indeed, they appear to stand in doubt. Concerning others, however, they can report more favorably. Hence they speak as follows:

Some of our church members have

given more than indifferent evidence that they are the elect of God. They have shown a degree of conscientiousness and self-denial, which would do honor to the profession of more enlightened Christians. And at a few of the stations, there have been additions to the churches by profession. And there are others who have expressed a wish to acknowledge Christ before men, whose probation it is deemed prudent to protract.

The whole number of additions to the churches connected with the mission, during the year, appears from the statistical table to have been eighteen.

Our ordinary labors have been preaching on the Sabbath at the stations, (and in some cases at our out-stations, either on the Sabbath or during the week,) Sabbath schools, meetings for prayer and religious instruction during the week, and daily instruction in reading, writing, &c. The Sabbath exercise is the only one, as a general thing, attended by persons not living at the station. And if they visit us at other times, it is usually to ask some favor, or to sell some article which they think we may need. Although they not unfrequently come for medical aid, we do not through this channel gain that influence which missionaries secure in some other lands; for the Zulus have their medicines and their doctors, and in general confide in them more than in any thing foreign and untried.

Policy of the Government.

The mission are still anxious in regard to the plans of the colonial government for the ultimate location of the natives. The following extract will show that these fears are not wholly groundless.

In the month of May last a committee from our mission, then convened at D'Urban, waited upon the Lieutenant Governor, for the express purpose of learning his intentions in regard to the native population. He plainly gave us to understand, in reply, that instead of collecting the natives in bodies, as has hitherto been the policy, it was his purpose to disperse them among the colonists, and the colonists among them. The natural result of this will be, to deteriorate our fields of labor, by diminishing the native population, and by introducing a foreign element, which, as all missionary experience proves, conflicts with christianizing interests. Nor

did he assure us that even our stations would not be infringed upon by foreign settlers; but our buildings and their bare sites, he encouraged us to expect, would at all events remain to us undisturbed. But lest this statement convey an impression which is too discouraging, we would say that many of our fields embrace tracts of country so broken, as not to be eligible as farms for the immigrants; and hence no motive would exist for dispossessing the native occupants, unless it should be to transfer them to the more immediate vicinity of the white population, in order to facilitate their obtaining servants; which at present is so difficult as to be considered one of the crying evils of the colony. So deep is the feeling on this subject, indeed, that many and strenuous are those who advocate a resort to some system of actual imprisonment. This seems a strange doctrine to be held by the sons of Britain!

But were such a displacement of the natives attempted, obstacles and difficulties might be encountered in the very outset, that would render the scheme quite inexpedient and impolitic, if not absolutely impracticable. And, judging from the past, years may elapse before the execution of such a measure is well entered upon; and so, for the present, we may remain unmolested.

Yet it is more than probable, that some of our stations will experience the disadvantages of the too great proximity of white settlers. The evils of such a proximity are aggravated by the prejudices which exist against missionaries and their operations. And perhaps we should say that, as American missionaries, we are regarded with still greater jealousy. We fear it will require years to live down these prejudices. Public opinion is more or less fashioned by the influence of unprincipled speculators, alike ignorant of missionaries, their labors, or the native people. Such men, greedy of the soil of the original proprietors, are naturally jealous and envious of those who, they suppose, would befriend the natives in maintaining their rights. If we speak at all, of course we must say what we think to be justice and truth. If we remain silent, as we have hitherto done, we are misrepresented, and our motives are impugned. So that whichever course we take, we cannot expect to act in perfect harmony with all the interests of all the men who, within the last few years, have come to the colony.

Statistics of the Mission.

Our brethren among the Zulus have appended to their report the following table, which brings together in a condensed form a number of important facts:

STATIONS.	Members in good standing.	Admitted during the year.	Recommunicated during the year.	Suspended during the year.	Hospital cases.	Average Sabbath attendance.	Average family school.	Average in day school.
Mapumulo,	43	6		4	50			
Umvoti,					150			16
Isidumbini,					30	15		
Umsunduzi,	11	1	3	2	49	15		
Itafamasi,	4				48	7		
Inanda,	25				11	70	9	23
Table Mt.,	8			4	60			
Uminzi,	55	11	1		6	175	14	23
Ifomi,	18			1	54	15		
Amahlongwa,	9				1	77	10	
Ifafa,								
Umtwalumi,					70			
D'Urban,							8	

* Mrs. Adams has had a day school for females averaging sixteen.

STATION REPORTS.

BESIDES the foregoing report, several of the reports which were submitted to the mission by the brethren respectively, during the annual meeting at Umvoti, have been sent to the Missionary House. A few facts may be gleaned from these documents, which will enable us to understand the condition and feelings of the Zulus more perfectly, as also to form a more accurate opinion in reference to the prospect of their embracing the doctrines of the gospel.

Umsunduzi.

Two services are generally held at this station on the Sabbath, besides a morning meeting conducted by the natives, and an evening Sabbath school in charge of Mr. L. Groot. There are two services during the week; and the natives hold a prayer-meeting on Wednesday evening. Mrs. Groot has a female prayer-meeting also, the average attendance having been fourteen.

Visits to the Kraals.

During the former part of the year, two or three days of each week were spent in visiting the people. Sometimes several kraals could be visited in one day, and worship held in each. Sometimes the best part of a day would be given to a single individual, perhaps a young man met in the way, perhaps an old man, the head of a kraal, making a basket or a spear or a shield in the cattle fold. In all these interviews I have tried to find out the real state of the heart,

and to unfold and enforce the gospel. Careful inquiry has been made into the belief and customs of the people; and their reasons for them have been sought. Effort has been made to convince them of their errors and follies and guilt, and to show them their need of a Savior.

Sometimes hours have been consumed in discussing with two or three men the subject of polygamy, and trying to set before them the many evils and the great sin of the system. Sometimes the worship which they render to snakes, or to the shades of the dead, or the spirits of their departed friends, has been the topic of inquiry and remark. The woman with the pick in the garden, the little girls left with the infants during the day in the kraal, the bearer of water from the brook, or of wood from the grove or bush, and the boys among the cattle in the fields, have all been noticed, and have had inquiries addressed to them which were fitted to awaken thought, and instruction given to regulate the heart and life.

For several months these visits were received with ostensible pleasure. At first a careless assent was given to all that was said; but when the absurdity and insincerity of their replies were pointed out, their answers began to be more guarded and rational, or to be entirely withheld. With an increasing knowledge of their modes of thought, their objects of worship, and their sinful customs, instruction became more pointed, and the selections from Scripture were more applicable. Our visits soon became the subject of remark among the people. The character and tendency of our labors began to be discussed. The nature of the gospel, as opposed to the whole system of error and iniquity which their fathers and mothers had taught them, and which their own hearts so dearly loved, began to be more clearly perceived.

And now our visits and teachings are viewed with more suspicion, and treated with more indifference and reserve. Many avoid rather than seek our presence. The women whom we find in the garden, are exceedingly busy. The young men whom we meet in the way, have a long journey to make, and the sun is already setting. The head man of the kraal has his cows to milk. And the boys and the girls are called away by their parents, just as we have passed the civilities of meeting, or begun to make a practical application of an important truth. If we appoint a meeting,

none assemble. If we give previous notice of the time when we will call at a particular kraal, half the people, and perhaps all, are absent on our arrival. All this was to be expected.

Missionaries not wanted.

Mr. Grout continued this species of labor, nevertheless, though he received unequivocal intimations that his kind offices would be gladly dispensed with.

We are sometimes told distinctly that our labors are not required, and that the tendency of them is to break up the customs of the people, their kraals and their clans. We once met a company of men, young and old, one of whom addressed us, as speaker for all, in the following language: "Teacher, white man! We black people do not like the news which you bring us. We are black, and we like to live in darkness and sin. You trouble us; you oppose our customs; you induce our children to abandon our practices; you break up our kraals, and eat up our cattle; you will be the ruin of our tribe. And now we tell you today, if you do not cease, we will leave you and all this region, and go where the gospel is not known or heard." "But," said I, "how is this? I oppose your customs of course, because the word of God is opposed to them, and because they are all wrong, and will be your certain and endless ruin, if you do not forsake them. Your children I teach, as I do you, to become wise and good and happy. But how do I eat up your cattle, and break up your kraals and your tribes? All that I obtain from you I pay for. Do I not? And I sometimes try to do you a good turn besides." "Yes. But you teach repentance and faith; and a penitent, believing man is to us as good as dead. He no longer takes any pleasure in our pursuits, and no longer labors to build up his father's kraal; but he leaves it, and joins the church; and then he tries to lead others away to the station after him. And as to our cattle, our girls and our women are our cattle; but you teach that they are not cattle, and ought not to be sold for cattle, but to be taught and clothed, and made the servants of God, and not the slaves of men. That is the way you eat up our cattle. Many have left us, and been engulfed at the station; and more wish to leave us. And now if you continue these labors and instructions, we shall just leave you, and go to another country. Already one has gone.

He went last year, just because his children would go to the station, and he could not prevent it. So he took them, and went off; and others are going." "Yes," said I, "one went away last year for fear of the gospel, and for fear that his children would repent and become Christians. But where is he now? What did his leaving us profit him? Was he not soon bitten by a snake in his new abode? And did he not die almost immediately? Nothing could help him. And did not his girl, who had been here several times, and had been taken away by her father, did she not then go to another station? Is she not now there, learning the truth which was cruelly withheld from her here? The gospel harms no one. It forbids all sinful practices; but it blesses and saves those who embrace and obey it. The people may flee from its teachings; but they can never flee from its Author. He is every where, and will soon call us all to an account."

Excuses—Native Creed.

So ingenious and so ancient are some of the excuses which these men offer, that one is constantly reminded of the answers which the impatient make in civilized lands. One of these African metaphysicians replied to Mr. Grout, in the spirit of a practiced cavalier: "Yes, the gospel which you preach is true; and we need just such a Savior as you declare unto us. But we are all under bondage to sin, and cannot repent. Satan has bound us fast." Another said: "If God wishes us to be saved, he will save us. He will cause us to repent in his own time, and by his own power. We can do nothing." Still another assured him, with a fearful frankness: "We will never repent. We shall never embrace the gospel, nor forsake our own customs, though you teach us, and warn us, and invite us, and weep over us forever." But another remarked, perhaps with some just impressions as to his real condition: "I am conscience-smitten, panic-struck. I fear and tremble, when I hear the gospel. I thought we could live in pleasure and ease, as our fathers did, and that when we died, that would be the end of us. But to-day we hear that we are to live again; and all our conduct is to come into judgment, and be rewarded according to its deserts. You missionaries startle us, and disturb our minds, and make us afraid of the future." But we recognize a genuine procrastinator in this reply: "Yes, it is right to repent and believe. I know I ought to do so; and I am determined that I will. But my friends oppose it. I have heard the gospel from you and others; and my heart warns me to

listen to its precepts. I intend to obey soon. In two or three months I shall come and join you, and be a believer, and serve God. But I am not quite ready yet." Alas! The convenient time never came. This poor African, like so many others who have deceived themselves in the same way, died in a short time, with no hope of a blessed hereafter.

Others, who have tried to convince the missionary that they are already very good, and have heretofore given a careless assent to all that was said, hoping to silence others and quiet their own hearts, now come out more boldly, and withal more honestly, and say: "Yes, there are *amahlozi*, we know there are, among the black people, though not among the whites. The religion of the black people is one, and that of the white people is another. Yours is good for you, and ours is good for us. But we know there are amahlozi, or snakes, or shades, or something; because the *inyanga* (medical sorcerer) says so. He knows it from others, and knows it by his own arts of learning it. He smites the ground with a rod, and cries "Hear;" or he goes down to the brook, and listens to its murmurs. He does many wonderful things; and by his performances he knows the amahlozi, and knows their wishes and their intentions. He tells us black people; and we all know and believe. Of a truth, there are amahlozi. I believe in them; we all believe in them. They are our god, our savior; and we fear and worship them. They are something down here in the ground, a spirit, a snake, a dream, a shadow, the ghosts of our fathers; something which can kill our cattle, and make us sick, or make us well; something which loves meat, and loves to be praised; something which we must be careful not to offend; and something which we must appease by slaughtering an animal to them, now and then, when we are in trouble."

Forms of Opposition.

But these people were too much in earnest to be satisfied with mere words. They felt that the time had come for action. They determined, therefore, to shut out all appeals and warnings, whether spoken on the Sabbath or other days, whether addressed to them by the missionary or others, to the full extent of their ability; to revive the sinful customs of their fathers; and to lead astray, so far as might be practicable, professors of religion. And in each of these plans they have been quite too successful. Hence the change indicated in the following extract: "The

mockings and scourgings which had been employed in former times, were all now laid aside. Visits of friendship were made; and these must be returned. 'The people, whether penitent or impenitent, were all of one blood and one color; and there ought to be no coldness or alienation among them, though some might believe and be good.' Much of their reasoning was plausible; and some of it was correct enough; but the object and tendency of it were not seen, or at least were not regarded by the natives of the station; though they were warned against it, and often charged to beware."

Mr. Grout proceeds to state a number of facts, showing the deliberate purpose of the heathen population to seduce the friends of the missionaries, if possible, from their professed allegiance to Christ. A specimen of the reasoning which was brought to bear upon the latter, is here given: "Look around you. What do you now see with your own eyes? There are many white people among us. Do they observe that same religion, which our teachers tell us is the only true one? Do they never get drunk, and utter that which is false, and use profane language, and cheat? Do they not cheat, and deceive, and commit deeds of immorality, break the Sabbath, and neglect worship, and do all that our teachers tell us is forbidden in the word of God? Are we not as good, without their religion, as they are with it? And, besides, these new comers tell us that these things are not wrong; that good men of old often had more wives than one, and did other things which we are forbidden to do."

The following appeal would seem to be almost decisive, according to the notions of the untutored sons of Africa: "See what your new religion costs you. You must buy clothes to wear, which are only an impediment to all action, and buy soap to wash them, and thread and needles to patch and mend them. You must be always building upright houses, which are cold and uncomfortable, and must buy dishes to eat in, must work in the garden, just like a woman. And then perhaps you must be hungry, and waste much time in going to meeting and learning to read. But we live in idleness, which is both agreeable and manly. Our wives dig the gardens. Our houses are warm. With our money we buy cattle, which give us food and rejoice our eyes, instead of buying clothes, which soon wear out, and are only in the way while they last. And, instead of going to read and to worship, we go to hunt and to dance; and we lie basking in the sun, and take snuff, and smoke our pipes, and drink beer, and do many other things."

Mr. Grout gives a brief history of the cases of defection which have occurred at his station; and it is, indeed, a painful though instructive story. In respect to one of these, Ugabaza, there is

some reason to hope that the Lord has begun to lead him back to his place among the followers of Christ. And the same is true of Umahlela. But the father (Umsutu) and mother of the last named young man, as also his brother, Uzafugana, are still wanderers from the true fold; and their end is very doubtful.

A Remnant left.

At the station there is still a small remnant left. A few, so far as we know, have not yet bowed the knee to Baal. Their character and feelings may be given in their own recent words: "We believers who yet remain in the church, we know not what we are, whether Christians or heathen, believers or infidels or hypocrites. We have heard others of apparently more knowledge, strength and goodness, declare their solemn purpose to forsake every sin, and take the Lord Jehovah to be their God, and be guided by his word even unto death; and we have seen them renounce their faith and break their covenant, for the pleasures of sin and from a vain superstition." "In us black people, truly, there is no thought nor wisdom nor consideration, no honesty of heart nor love to God, nor stability of character. We are like the cattle, which care only for the pleasures of sense, and know only the grass and water which they eat and drink." "Yet some of us still believe the gospel which we have been taught, and think we love it. We think we love God, and desire to serve him. We have no wish to go back to the world; though many are the temptations to it, and many are the obstacles to a life of obedience. But our purpose is still to serve and honor God, and to continue in this to the end of life. Such are our thoughts and feelings and wishes to-day. What shall be on the morrow, we know not. We have many fears that we may fall, as others have done, and perish in our iniquities. But we still have hope, and take pleasure in the service of God." And this is the best description that can be given of their case.

Ground of Opposition.

It is evident that the heathen Zulus are in great fear of the gospel. Those in the neighborhood of Mr. Grout agreed to remove to the sources of the Umvoti; but the magistrate of the location forbade their carrying the plan into operation. Still they have not relinquished their purpose.

Mr. Grout regards the developments of depravity which he has been called to witness, as natu-

ral and almost necessary, in the present state of the missionary work among the Zulus. In discussing this point he says: "The polygamy of this people, with all its soul-polluting and soul-destroying fruits; their idolatry without idols, or their worship of the shades of the departed, and their attachment to a thousand lying vanities, which have neither place, form, nor being; the superstitious observance of numberless customs and traditions of a foolish and debasing character; and their belief in witchcraft, are the four great pillars on which their whole system of error and iniquity rests. Or they are the roots of that tree of sin to which the axe of the gospel must be applied, that the souls which are perishing here, may escape and lay hold on Christ as their only hope." Inasmuch as the missionaries have endeavored to tear down the mighty fabric of evil, which has been erected in the land where they dwell, they must needs expect a vigorous and violent opposition.

Encouragement.

While we have been grieved, and have wept over deep and utter depravity, the vices, the errors, the deceit and selfishness of this people, we have also found much to encourage and cheer our hearts. Every effort made to oppose the gospel has helped to proclaim it abroad, and unfold its heaven-born origin; and we rejoice in all the good that has come out of this evil. Some who had gained considerable knowledge of the truth, and had once professed it, and afterwards renounced it, in their great earnestness and diligence to declare to the tribes around what they have rejected, have really proclaimed the gospel to many more clearly and fully than they ever have heard it from us. I am often reminded of the words of Paul: "Some, indeed, preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice; yea, and will rejoice." The enemies of the truth have discussed its nature and tendency, that they might learn how to resist and overthrow it; and the great practical conclusion is, that they can do neither the one nor the other; and that the only way for them effectually and permanently to avoid its influence, is to flee from the sound of it.

And the power of the gospel has been wonderfully displayed the past year, in

sustaining both those who have labored to proclaim it sincerely, and those who have relied on it for strength to endure the trials which they were called to suffer on account of it. Its power to convince of sin, moreover, and make the wicked tremble in view of their guilt, has been displayed. The trouble of mind, the anguish of heart, the writhings of soul, which one at least has shown, who has professed to reject the truth the past year, will never be effaced from the memory of those who saw it. Enough has been seen to show that in the degraded African's heart, though but recently and partially enlightened, "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." And our convictions were never stronger than at present, that God will, in his own time and way, bless his almighty and gracious word to many of the most erring and degraded in this dark land.

Umvoti.

Mr. A. Grout refers, in the commencement of his report, to the hinderances which have retarded the progress of the missionary work at his station, such as his own physical debility, the general apathy of the natives, and the low state of religious feeling among his church members. The indifference of the heathen, he thinks, has increased, especially since their abundant harvest.

The Church.

The condition of the church has been particularly discouraging. Still he is able to bear the following testimony in its behalf: "I am thankful that I have evidence of true conversion in all our members. I was deeply interested in the exercises which preceded our communion on the first Sabbath in July. On the Friday evening previous, as usual, we met to question the members, and hear statements respecting their religious experience and recent feelings. I supposed that there would not be time to hear from all; so I requested any one to speak, who might have a desire to communicate his impressions. But, as it happened, one of the men at the end of the seat commenced; the next followed; and so they continued, till we had been together more than two hours; and all seemed as much interested as myself. I then arrested the meeting, saying that we would adjourn to the next evening. When we assembled the second time, we commenced where we left off the previous evening, and listened to all, male and female, hearing their statements, and then asking them questions, as occasion seemed to require. The suspended

members were examined particularly and fully. Our second evening's meeting was as long as the first; and I have seldom enjoyed anything of the kind more than these interviews. All seemed to know and feel their leanness; and, at the same time, each seemed to be enlightened and warmed by a little fire of divine love in the heart. Our communion the following day was a delightful occasion. In addition to our own church, several members from other stations were present."

Four persons have exposed themselves to the discipline of the church; but all have professed contrition for their offences, and all wish to be restored to the privileges of the Lord's people. Mr. Grout also says in relation to them: "They were suspended till they should feel conscious of being forgiven of God, and should have given such evidence of penitence as to satisfy the church. As yet their conduct has been such as induces us to hope to receive them, in due time, to Christian fellowship." The statistics of the mission will have shown, that six persons were admitted to the church at Umvoti last year by profession.

Routine of Labor—Conclusion.

The preaching of the Word, the report says, and the ordinances of the gospel, have been sustained as heretofore. The congregation averages about two hundred. The first service of the Lord's day is a Sabbath school, conducted wholly by the people, the exercises being prayer, singing, reading, exhorting and catechising. At eleven or twelve o'clock, according to the season of the year, a preaching service is held. At three o'clock there is another Sabbath school, superintended by Mr. or Mrs. Grout; after which there is a prayer meeting, sometimes conducted by the people. The Sabbath school has increased somewhat in numbers, and in interest also, Mr. Grout thinks.

The monthly concert has been regularly observed on the first Monday of each month. The attendance has varied from twenty to sixty-five. Collections have been taken up, amounting during the year to nearly ten dollars. A Wednesday evening meeting for prayer, and for reading and expounding the Scriptures, has been attended by about the same number of hearers as the concert.

On every other Saturday evening, the people hold a prayer meeting by themselves; and once a month, on Tuesday evening, they have another prayer meeting. They commenced both these meetings of their own accord. The last mentioned is of the nature of a concert. The weekly meeting for females has been regularly sustained. Though the number in attendance amounted to twenty-five and thirty, during a part of the year, yet on account of the prevalence of influenza, &c., there were often only twelve or fifteen.

Mr. Grout concludes his report as follows: "The church sees its darkness, feels its leanness, and, I hope, prays for divine help. The suspended members all profess a wish to reform and regain a good standing; and we hope they are sincere. As respects the partial withdrawal of the people from the means of grace, so far as I know, it is simply that they love darkness rather than light, because their deeds are evil. They universally treat me with respect, when I call on them, or they on me. So long as men will hear the truth, and show even an outward respect for it and its preachers, we may hope that the power of God will make it effectual."

Isidumbini.

The report of Mr. Tyler is as follows: "The average of our Sabbath congregations has been thirty. We have continued our family school and weekly prayer meeting without interruption. In addition to this, during the first half of the year, we had classes of small boys and girls, who came as long as their parents were willing. I have established an out-station about two hours' ride from my house, which I hope to keep supplied with stated preaching during the year. This field I regard with great interest, inasmuch as there are twenty kraals in close proximity, and the chief has long shown himself friendly. We have enjoyed one precious visitation of the Holy Spirit the past year, during which our own hearts were revived, and one young man, as we trust, was snatched as a brand from the burning. Two other natives, living in our family, manifested for a season much interest in religious truth, separated themselves from their heathen friends, and abandoned their former habits; but now they are found among the beer-drinkers and Sabbath-breakers. The one of whom we now have hope, seemed all along to be led by the Holy Spirit; and he exhibits the graces of the Spirit in his daily life. The moral courage with which he has met the persecutions of his friends, and the arts of his great spiritual enemy, leads us to hope that he will endure unto the end, and prove a great blessing to his benighted countrymen."

Umlazi.

After the death of Dr. Adams, in 1851, Mr. Rood was transferred from Ilafa to Umlazi. Mrs. Adams still remains at the station, occupied in teaching a girls' school; and, if the Lord will, she hopes to continue in this employment. Mr. Rood has another school, which is mainly taught by a native, though he gives instruction once a day. He represents the congregation on the Sabbath as "pretty good," and the Sabbath school as attended with much interest. The statistical table on a previous page shows that a few additions have been made to the church; and it is a gratifying fact that the natives are "actively en-

gaged in erecting a permanent house of worship." Mr. Rood also preaches to a number of immigrants, ten miles from Umlazi, once a fortnight.

Ifumi.

Mr. Ireland commences his report by the following announcement: "I am unable, as during the two previous years, to speak of conversions and additions to our church. And those who were reported as candidates for baptism at the close of last year, still remain on trial. In addition to these, however, there are two or three young men in my employment, in whose hearts I hope a good work has begun. Yet, in view of much missionary experience in this land, we can only rejoice with trembling. Two young men, who gave some promise of better things, have gone entirely back to heathenism. And one of our church members was suspended a few months ago for immorality. His subsequent conduct, however, has led us to hope that he has repented of his sin, and is resolved to adhere to the gospel."

Mr. Ireland thinks that the external appearance of the station, and the outward circumstances of the people, have decidedly improved within a year. Of the seven Christian families now at Ifumi; he says, five are provided with "comfortable and cheerful-looking cottages, more comfortable and much better built than many of the houses of the English immigrants." The other two, together with four widowed mothers, are occupying, temporarily, houses neatly made in the native style. There are now connected with the station forty-two individuals, of whom twenty-four are males, and eighteen are females; this number includes nine who are members of Mr. Ireland's family. A large majority of these individuals are generally present at the various religious exercises held on the Sabbath, and during the week.

Blind Umatanda, in connection with another member of the church, has continued to go once a fortnight to an out-station; and he has frequently had a larger congregation than has assembled at the station. This is an interesting fact.

"The Sabbath school," Mr. Ireland says, "is one of our most interesting exercises, the Bible class having advanced as far as the 20th chapter of Matthew. The monthly concert, the female prayer meeting, and the other religious meetings, have been sustained during the year, with their usual interest."

Umtwalumi.

Mr. Wilder did not complete his buildings till after the commencement of 1852; and hence he will not be expected to report any very striking results.

Reception of the Truth.

After saying that he has had "a reading and Sabbath school" at ten o'clock, Sunday morning, then preaching in the native tongue, a catechetical exercise in the afternoon, with a short lecture, he proceeds as follows:

"Christ and him crucified" has been the great topic of my preaching; and though I know not that one poor heathen has believed to the saving of his soul, I am sometimes surprised, in conversation with individuals, to find that they have understood and remembered so much truth. A respect for the Sabbath has, I think, increased. In some instances, indeed, feasts and dances and weddings have been postponed till after the Sabbath. And this was done in one instance when I was absent from home, and there was to be no preaching. Some who have been at the station as laborers daily, have manifested more or less interest in the truth; and some have left, lest they should have deeper convictions.

The marked attention to the preaching has occasionally kindled hopes, which I have not yet realized. Four men from a neighboring kraal constantly attended meeting; and they have acquired a great deal of knowledge. They say, moreover, that they believe the Word; but there is no change in their lives, such as Christianity produces. One of them was for a long time sick; and God blessed the medicine which I gave him to his recovery; and he has appeared really grateful.

I was much affected a few weeks ago, when Mrs. Wilder was very sick, and I was daily fearing that she would die, by the frequent visits they made to inquire about her, and to comfort and sympathize with me. Heathen though they are, they would talk to me of God's mercy, of his sovereignty and power, of my duty to trust him, because he would do all things well, like ministers of the gospel.

One day, when my own heart was almost bursting with fear and sorrow, and with rebellion against what God seemed about to do, these four men came, and talked so piously, and repeated so much of what I had told them in my sermons, as also what I had said to the one who was sick, that I could not have been more surprised, had an angel from heaven appeared to me to reprove and strengthen and comfort me. And yet they were naked, filthy heathen! I wept, and felt like covering my face, and bowing in the dust before God, who thus

spoke through them to me in my loneliness and anguish.

The number attending public worship, Mr. Wilder says, has varied greatly. There have never been less than thirty, and never more than two hundred. "But few of the old men and women ever appear in the chapel. To reach these we must go to them." And it is added, in this connection: "As my strength would admit, I have preached at out-stations and at different kraals. If a little notice has been given, from fifty to one hundred have listened to the Word every time I have spoken. And a much larger number of the adult population always attend at an out-station than at the chapel. The people have seemed gratified, generally, to have me go to their kraals on this errand."

Population.

The number of inhabitants who may be considered as fairly within Mr. Wilder's field, appears from the following statement: "At the commencement of this year, there were about two hundred kraals, within twelve miles of me and out of the reach of any other station, containing on an average about sixteen souls each. Since then there have been frequent removals, and the number of kraals at the present time is twenty-five less. Many have gone beyond British rule to escape the tax, which is oppressive to those living far from town. The population of my field is now somewhat less than three thousand. Heretofore thirty souls have been stated as the average to each kraal. I had a thorough census taken of all the kraals in my field; and the result was as stated above."

LETTER FROM MR. L. GROUT, OCTOBER 4, 1852.

THE subjoined extract should be read in connection with the report for Umsunduzi.

I think I see some sense of folly, if not of guilt, among several of those who recently turned their backs on the gospel, and left the station at this place. One of them, Umahleha, has been taken sick at his father's kraal among the people. His father and brother went to see their *inyanga*, who told them, as usual, that the spirits of their ancestors were offended, and they must appease them with the blood and flesh of a cow. The cow was slaughtered, but the young man was made no better. The doctor ordered another cow; but the young man said, "No." He had no confidence in heathen deities or in offerings to them; and he turned from the gospel, not from any

faith in these things, but simply to obtain a wife, which he could get in no other way. And so he spoke in defence of Christianity, as the only true religion; and he declared that the King of heaven was the only true God, and that Christ was our only Savior. His mother tells him that if such are his views, he had better go back to the station; for they do not want him or his instructions among them. So the house is divided against itself.

The wife of Uzafugana, his brother, still continues at their kraal; but she comes regularly to meeting and school on the Sabbath, to the meeting for women on Thursday, and at other times; and we hope that she is as "a city upon a hill" among the heathen around her. She was sick for a short time; and her husband and father inquired of the heathen doctor what should be done. He replied that a goat must be offered to the amahlozi; but to this she peremptorily objected. She said she had no confidence in such folly, no belief in their divinities; neither had she any faith in their physicians. She so stoutly objected to having heathen ceremonies performed over her, that they gave it up, and left her to herself; and she soon recovered. She persists in reading the Bible in the kraal, occasionally aloud. Sometimes the people laugh at her, and sometimes they listen. If she remains steadfast in the faith, and continues to lead a consistent Christian life among the heathen, as we hope and pray, we shall regard it as almost a miracle, all things considered; though by the grace of God we hope she has been doing all this for some months past. And it will be an illustration of the character and of the power of the truth, and a phase of Christianity, which this people have not yet beheld at any of our stations; and it will serve more than any thing else to correct some very extensive and injurious errors among the natives.

Aintab.

LETTER FROM MR. SCHNEIDER, AUGUST 27, 1852.

It is the aim of Mr. Schneider, in the present communication, to describe the progress of Protestantism, during the months of July and August, in the large district which comes under the supervision of the brethren at Aintab. Though the letter has been much longer in reaching the United States than is usual, its contents will be found to possess a permanent value. The more impor-

tant events which have occurred in places other than Aintab, are first described.

Zeitoon—Kessab.

Several Armenians from Zeitoon recently attended our Sabbath services. This place lies about eighteen hours from Marash, in a northerly direction; and its inhabitants, at least ten thousand in number, and almost all Armenians, have been for ages celebrated for their uncivilized, warlike, and even savage temper. Situated in a mountainous district, they have for a long time maintained a sort of independence; and taking the life of a man was a mere trifle. And yet, while murder was comparatively no sin, the idea of breaking one of their fasts would fill them with horror. But ferocious as these people have been, there are really some signs of good among them. Their Vartabed, a man from the region of Constantinople, is said to preach sermons, which seem evangelical to the people; and on this account they call him a Protestant. The Catholics of Sis has even been laboring to have him removed.

One of our congregation, with his son, is now in Zeitoon; both are working at their trade. The father is by no means a Christian; but the son is a serious-minded lad of sixteen or eighteen years; and by reading the Scriptures he is exerting a happy influence. Quite a number of persons, according to the testimony we have received, come to him to hear the word of God, often, in fact, instead of going to attend the church services. Who can tell but that in this way the gospel is to find an entrance there, and thus out of the mouth of babes God will perfect praise? It might not be safe for missionaries to go thither; but no one has any suspicion of this lad.

How manifold and wonderful are the ways in which God scatters abroad his light and truth in the Turkish empire!

In Kessab a violent persecution has recently broken out; and a number of Protestants have been unmercifully beaten. Two or three were put into the stocks, on the false charge of having reviled the Armenian Vartabed. Such was the state of things that the Protestants could not appear in the streets without fear. What aggravated the evil very greatly, and was, indeed, the chief cause of it, was the connivance of the Turkish Governor at these outrages. The false charges of the Armenians were at once

credited, and sentence was pronounced on the Protestants; while, on the other hand, when redress was demanded for wrongs inflicted on the Protestants by an Armenian, the latter denied it, and that was the end of the matter. Satisfaction has been obtained in part; and the Governor, who has recently been in Aleppo, has received strict charges to give our friends full protection. Still it will not be surprising, if they shall be called upon to suffer again for conscience' sake. They are entitled, therefore, to the prayers of God's people.

The intelligence from Killis is also encouraging. Since the formation of a church in that place, a new impulse has been given to the work of the Lord. Within a short time, Mr. Schneider says, there have been ten pupils added to the school; and the congregation has increased. A man of influence and standing has joined the Protestant community; and this event, with others, has promoted inquiry and discussion.

Adiaman—Adana.

One of our church members has recently returned from Adiaman, whither he had gone on business; and he brings back a very favorable report. There are some twenty or thirty, in an Armenian population of two thousand, who have become more or less enlightened. Almost every evening, if not quite, they come together to read and examine the Scriptures, and are thus engaged till near midnight. The leading men among them are a priest and a teacher, both of whom seem to have made considerable progress in their inquiries. One of the Jacobites also, of whom there are some fifty families in the place, seems to be much enlightened. They are very earnest, especially the priest, for some one to instruct them more fully in the truth. Their entreaties are, indeed, affecting. The priest, after pressing his suit in the most urgent terms, spoke in substance as follows: "We have made known to you our condition; we ask you to come to our help. If you do not send some one, our souls will be required at your hands." Without supposing that these men feel, in the fullest extent, the import of these words, it is still affecting to hear them plead so warmly for some one to explain to them the word of life. We have sent one of our brethren to spend a short time with them. Considerable persecution has arisen in the place. The teacher and priest have both been deprived of their monthly stipends; and the latter

has been threatened with the loss of his priestly office. One or two others have been beaten. All this is confirmatory proof of the progress of the work.

Applications like that which is mentioned above, Mr. Schneider says, are becoming so frequent as to occasion great solicitude.

Having learned from several sources that some inquiring Armenians in Adana near Tarsoos, were anxious to have some one make known to them the truth, we have recently despatched one of our brethren thither. His first reports have just reached us, and are very cheering. As soon as it was known that he had arrived, his room in the khan was thronged with visitors. The crowd became so dense, indeed, that the vitiated air made it quite uncomfortable. After some discussion with this party, they retired; but in a very short time another company came, with whom he had profitable conversation. While they were preparing to leave, a special messenger arrived from one of the first party, asking our brother to visit his shop. He went accordingly, and had a very interesting interview. He found the man a Catholic, ready to declare himself a friend of the truth, with his whole house of eight souls. Before this interview was finished, three different individuals came, with special invitations for him to repair to as many different shops. To all these places he went, and found opportunities to make known the truth. In fact, he had hardly time to take any thing to eat till night; such was the press around him. In the evening he was again similarly employed, being conducted to a private house for the purpose. These developments of the first day certainly indicate a very promising state of inquiry.

On the Sabbath six individuals met with him for reading the Scriptures and prayer; and they spent the greater part of the day in these exercises. There are six decided Protestants in the place; and, according to their report, there are not far from two hundred others, who are more or less inclined to receive the truth. There are five thousand Armenians, about three hundred Greeks, and two hundred and fifty Armenian Catholics in Adana. Our native brother feels encouraged; and it is not surprising. He asks for books and tracts; and he says that we must have one or two of our native brethren located there permanently. These enlightened men are greatly rejoiced to find our brother

among them; but they wish for something more. They ask for a regular preacher, either native or American. But where is the man to go? And yet this field, so suddenly thrown open to us, must in some way be supplied.

Progress at Aintab.

Mr. Schneider next reports the state of things at Aintab.

The exercises of our last Sabbath were very interesting. Eight individuals, five males and three females, were admitted to the privileges of the church. During the reading of the Confession of Faith, and especially when the new members solemnly covenanted to be the Lord's forever, there was deep emotion; and while the elements were distributed, there were many tears shed. We cannot doubt that the Master of the feast was present, and communed with his people. The house was crowded in every nook and corner, and others gathered around the windows. Indeed, so great was the press, that we were exceedingly uncomfortable. Many were new hearers; and there is great reason to hope that they were favorably impressed with our mode of celebrating the Supper, so different from the irreverence and lightness manifest in Armenian churches.

Mr. Schneider thinks that there is continued evidence of the presence of the Spirit; and he states the following facts in support of his opinion.

I have had two calls from a man, who seems to be under deep conviction of sin. His sense of his entire destitution of all goodness is very clear and full. He labors to find words expressive of this destitution. I have not met with a case among this people, where there seemed to be so clear and strong a feeling of the need of divine cleansing and purification; and I cannot but hope that it is soon to be followed by a change of the heart.

Another case is that of a young man, who has visited me in great distress of mind. About a month ago we had a day of fasting and prayer; and ever since that time he has had no peace. His anxiety has become so great, that his family notice it, and say to him, "What has happened to you? Have you become deranged?" For some time past I have seen him listen with deep and tender interest to the Word; and in this interview, while I talked and

prayed with him, he was in tears much of the time. He says he has fully determined to live for Christ; and there seems to be much reason to believe that in the end he will prove himself to be a sincere disciple. Such tokens of the special presence of the Spirit are truly cheering.

Constantinople.

LETTER FROM MR. VAN LENNEP, DECEMBER 2, 1852.

THE JANUARY Herald contained some information in regard to a recent outbreak of persecution in Demirdesh, which cannot have been forgotten by the friends of missions. Another letter has just been received, which affords new evidence that the Lord is ever mindful of his own blessed cause.

Change in Demirdesh.

At the date of this letter, Mr. Van Lennep had returned from his "very interesting and satisfactory visit" to Broosa; and he states the issue of the sharp and sore trial which came upon the Protestants in Demirdesh in the following words:

I was struck with the fact that the persecution was wholly confined to the Greeks. The Armenians did not stir. The former, however, did not regard nationality; for they persecuted the Armenian brethren, where they had an opportunity. Their enmity was directed to the followers of Jesus, whoever they might be. This is a significant fact; for the only way to account for it is, that the Armenians knew that persecution by violence would do their cause no good. And if they have learned this, they have learned something very important respecting the freedom of conscience, and the means which act upon man's faith.

Another interesting fact is, that the effort to root out evangelical religion from Demirdesh, made under the most favorable circumstances possible, has proved a complete failure. There was a powerful Pasha, brother-in-law of the Sultan, who has been found difficult of control by the first authorities in the state, an old enemy of the gospel, fully determined to put down this obnoxious "sect." The Greek Bishop in Broosa was equally decided. The two men in the village who had shown the most deadly hatred of Protestants and Protestantism, had been elected headmen, and were equally determined to use all their power against it. All these labored to

the best of their ability, and yet they gained nothing. Friendly persons, moreover, used all their powers of persuasion to induce our native brethren to return for a time to the Greek church, thinking that they could not, a mere handful, resist such a storm. But not one of them showed the slightest inclination to do so. They persisted in saying that, come what would, they would not deny the truth. Pastor Stepan said that they were all gathered in his study one morning, in the hottest stage of the persecution. A friendly Greek was present; and after using every argument to induce them to conjure the storm, seeing his efforts unavailing, he exclaimed: "Nothing can now save you but a miracle of God." They knelt in prayer, and shed many tears, and then they rose to obey the summons of the Governor. They shook the pastor's hand fervently, being certain that before sunset they would be in exile or in prison. But God did work a miracle. He softened the Governor's heart, who told them to go home in peace, and promised that no one should molest them. And he was true to his word. All persecution has ceased. The Greek who labored to induce them to return for a time to the Greek church, says that God has wrought a miracle to save his people; and he attends the preaching of the Word.

I preached on the Sabbath in the village to the brethren, and passed through the place without hearing a whisper of unfriendliness. I met a marriage procession, and the crowd opened very politely to let me pass. In the evening I had another audience in the city, wholly composed of Greeks; while the pastor had a service in Armenian in another room. Indeed, several persons have expressed a desire to join the Protestants, the sustaining power of whose religion was made so evident during the persecution. Others that were doubtful, have become decided; and I am much pleased to see that a number of women, mothers especially, have embraced new or more decided views.

Harzoban.

LETTER FROM MR. BLISS, NOVEMBER 5, 1852.

Death of Mr. Sutphen.

THE last number of the Herald contained a brief announcement of Mr. Sutphen's decease.

A letter has since been received from Mr. Bliss, his associate in the missionary work, describing his last sickness and his happy release from the pains and sorrows of his mortal state. This communication will introduce us to his sick room, and show us in what way his earthly tabernacle was taken down, as also in what manner he met his last enemy.

I know not by just what name physicians would designate the disease commissioned to bear away Mr. Sutphen; but I cannot but think that it was one which had been long upon him, slowly gathering strength for the last fatal stroke. Three years ago, while yet in the United States, and engaged in labors as a colporter on the Erie canal, he had a severe attack of cholera; and since that time he has never enjoyed his former health. Particularly has he been subject to attacks of diarrhea. True, he was usually able to check them without much difficulty, by attention to diet and other simple remedies; but of late they had assumed such a character as to lead him to fear the existence of deeply seated inflammation, and perhaps ulceration.

On the 25th of September last he had an attack, which, though at first much like what he had often had before, soon began to exhibit symptoms of a very violent and alarming character. Having no physician in Marsovan, and none in whom we could put confidence in any place nearer than Trebizond, two hundred and fifty miles distant, we were shut up to the use of such means as our few medical books suggested. Of these we availed ourselves to the best of our ability, ever looking to God for his blessing upon the imperfect instrumentality. Whether the result would have been otherwise than it was, had we been able to secure the services of a skillful physician, no one of course can tell. A brother at another station, who had had some previous knowledge of Mr. Sutphen's case, made a statement of it to perhaps one of the best physicians in Turkey, and sent us the directions given for its treatment. They came too late for use; but it was some relief to our feelings to find that they corresponded almost exactly with what we had done.

And, indeed, at the first the means used for the relief of our suffering brother seemed to check the progress of the disease; and we pleased ourselves with hopes of his speedy recovery; but soon, alas! these hopes were dashed to the ground. There were afterwards occasional remissions in the disease; and

some of its most distressing symptoms were at times apparently relieved by the medicines used; but its power was never broken. Like a strong man armed, it seemed to stride on, uncontrolled and uncontrollable. During the last three days Mr. Sutphen's sufferings were most intense. Day and night he tossed in almost constant agony; but at length, on Saturday evening, October 9, as it began to draw towards the Sabbath, the end came. The pain-racked body sank to the repose of death; and the ransomed spirit passed to its eternal rest!

Our brother was not able to converse much during his sickness; but what he did say indicated the "perfect peace" of one whose mind was "stayed on God." When inquired of as to his feelings in view of the threatening character of his disease, he replied that "it was his prevailing desire to live." "He had long been looking forward to the missionary work, and he should now love to continue in it." "But," he added in tones most affecting for the plaintive resignation they expressed, "God knows what is best, and what will be for his own glory; and if it is his will to take me so early from his work, I do not repine." In all his sufferings he uttered not an impatient or a murmuring word. When in the greatness of his agony reason was unsettled, it was exceedingly touching to see with what gentleness and meekness he would even then respond to anything which was said to him; and when his thoughts were most wandering, they still dwelt upon sacred themes, and clothed themselves, oftentimes most appropriately, in Scripture language.

But the surer testimony that our departed brother belonged to Christ, and now rests in him, is to be gathered, not from broken sentences uttered amid the agonized tossings of raging disease, but from the life he lived among us. That life we shall none of us soon forget; so beautiful a transcript was it of the Christian character, so harmonious a blending of gentleness, meekness and humility with ardent zeal and untiring activity in his Master's service. Though he died within nine months of his arrival in the country, and within three of his reaching this station; and though much of the time had been passed in circumstances unfavorable to study, yet such had been his industry and consequent success in the acquisition of the language, that he had already begun to work. He was taking charge of the small Bible class, conducting its devotional exercises him-

self, and giving all the requisite instruction. And before he could do this, he was ever seeking to make himself useful, not disdaining even the humblest labors, if he might thereby help on the good work. How often was he asking us, "Is there not something which I can do to assist you?" He seemed to be ever pressed in spirit, burning with desire to work while the day lasted. How little did any of us think that that day, so promising in its commencement, was to end while yet the freshness of earliest morn was upon it! But so hath it pleased the Master; and to his holy will we desire to bow with meek submission; for we know that all he does, is done in infinite wisdom and goodness, though we may not be able to discover the reasons of his acts.

Mr. Sutphen was born in Sweden, Monroe county, New York, on the 14th of February, 1825. He became hopefully pious in 1843, during a revival of religion which was then enjoyed by the Presbyterian church in his native town; and he made a public profession of his faith in the Lord Jesus Christ the same year. He graduated at Hamilton College in 1847, and at Union Theological Seminary, in the city of New York, four years later, the third Presbytery of New York having previously licensed him to preach the gospel. He was ordained at Sweden November 7, 1851, and married to a daughter of Rev. H. H. Kellogg, Clinton, November 24. On the 29th of the same month he sailed for Smyrna, in the bark *Sultana*, and arrived at that port on the 16th of January.

Lessons Taught by this Event.

Having given the preceding sketch of Mr. Sutphen's last hours, his sorrowing associate in the missionary work adds the following just and timely remarks:

Without doubt this afflictive event was designed to teach us and the church at home some needed lesson. Of the twelve new missionaries for whom we have so long waited and prayed, Mr. Sutphen was the first. He came, but, alas! he has gone before the second has appeared. What is the lesson taught? Is it that we did wrong to ask for new missionaries, that Mr. Sutphen ought not to have come, and that no more should be sent? Shall we, or the church at home, or any candidate for the missionary service, put such an interpretation upon our brother's early death? Doubtless we should learn to "cease from man whose breath is in his nostrils," and

to remember that not by the might of missionaries, either new or old, but by the Spirit of the Lord, is his cause to advance. But while the Lord would have us rightly esteem human instrumentality, he certainly would not have us discard it.

And by so early taking away "the first of the twelve," may it not be his design to startle us all from our leisurely method of doing his work? Ought not, therefore, we who are in the field to read in this providence an admonition to call louder and more earnestly for helpers in our work? And ought not the church at home to read in it an admonition to send forth its sons, not one by one, as may suit earthly plans or earthly affections, but in numbers more in correspondence with the demands of the work, and more in correspondence with its obligations to Him who hath purchased all its sons and daughters with his own precious blood?

And let no one think that because our brother's course was ended so soon, his choice of the missionary life is a matter of regret. Who shall say how much his usefulness, while yet in his native land, may have been increased by his choice of that life? Who shall say how much good that choice may have done to the church in his native town, awakening an interest in the missionary work never before felt, and which the news of his early death shall only deepen? Who shall tell what impressions for good that choice may have made upon the companions of his youth, upon his fellow students in the college and in the seminary and upon those who listened to his preaching before he left his native shores? And though in this country he never preached a sermon to a native audience, yet who shall tell what impressions may have been made upon those who here witnessed the clear shining of his Christian life? As we were about to kneel in prayer beside his dying bed, he was asked what particular petition he wished presented for him. "Pray," he replied, "that God may be glorified, and his kingdom extended." All personal desires seemed absorbed in longings for the advancement of God's kingdom and glory. And this was the spirit, not only of his dying moments, but of his whole Christian course. It was this which led to his selection of the missionary life. And though that life was numbered by nine short months, we praise God for our brother's choice thereof, and believe that it was not in vain.

Erzurüm.

DEMAND FOR MISSIONARIES.

THE December Herald contained an abstract of a communication which had been prepared by the brethren at Constantinople, showing the urgent need of a large accession to the missionary corps among the Armenians. They confined their survey, however, to Roumelia, Asia Minor, and the district of Aintab. A letter has since been received from Mr. Peabody, in which he describes at considerable length the extent, the destitution, and the promise of the large territory, which naturally falls under the supervision of that branch of the mission which is stationed at Erzurüm.

Success at Erzurüm.

Beginning with the city in which he resides, he supposes its population to be about thirty-six thousand souls, eight thousand of whom are Orthodox Armenians, and two thousand Catholic Armenians. This is a much lower estimate than some travelers have made; and there has undoubtedly been a large reduction in past years, by reason of pestilence and emigration; though the tide has turned at last, and the number of inhabitants is now increasing. The success of the brethren who have labored in this place, has not been very remarkable hitherto; but a great change seems to be going forward, silently but surely. Mr. Peabody says: "The church, which was organized in 1848, consists of ten members. Four other persons, we hope, are pious. During the present year we have had on an average about three times as many hearers as we ever had before. To our Protestant community twenty tax-payers were added last summer. By preaching the pure gospel, we have commended ourselves to the consciences of hundreds in the city, whom nothing but the fear of man deters from avowing their convictions. Our evangelical Vartabed has several youth under his instruction; and two small schools have been established this year. Another missionary is greatly and speedily needed. Shall he not be sent out the present year?"

The gospel is preached three times on the Sabbath at this station; and six meetings for prayer and conference are held during each month. But there is another view to be taken of Erzurüm. "Our city is resorted to by many Armenians," Mr. Peabody says, "from other places. A few persons of this description ventured to have intercourse with us, when the inhabitants of the city stood aloof through fear; and several have been greatly instrumental in diffusing the light elsewhere. The attention of the people of Diarbekr

was first aroused by a visit of a member of our church, himself a native of that place. The leading man at Arabkir had his mind first called to evangelical truth while residing here. The most prominent brother at Sivas became a praying and active Christian while here; and though he concealed his light for a time, after he went to that city, it ultimately shone forth. And Kharpüt, Geghi, and Khanûs are indebted to this station, under God, for whatever of truth they have received."

The Plains of Erzurüm, Terjan and Erzingan.

But it is time to accompany Mr. Peabody to the various districts which lie around Erzurüm. He will first take us, in a north-westerly course, across a plain, from thirty to forty miles long and twelve to twenty broad, which has about one hundred villages, with an Armenian population of some eight thousand souls. "Many of these villages have been repeatedly visited, though with but little success. Recently, however, freer access to the people has been obtained; prejudice is weakening; and greater willingness to listen to the pure gospel is manifested. This station should be so well manned that a system of visitation could be constantly in operation, which, from the immediate proximity of many of these villages to the city, would not require much expense. Indeed, they may be reckoned a part of the town, or at least its suburbs. Many of their inhabitants, who are mechanics, repair to the city every morning, and return in the evening, after completing their day's work."

Having crossed the plain, let us follow the western branch of the Euphrates about twenty miles, and pass over an elevated tract of country to Terjan. "This fine and well watered district contains between forty and fifty villages, and has an Armenian population of eight thousand. It has been visited but once. On that occasion an opportunity was enjoyed of proclaiming the truth to a large number of souls, which was listened to with respectful attention. But little opposition was manifested, though the people are very ignorant and superstitious."

Leaving Karghan, the last village in Terjan, and sixty miles from Erzurüm, and crossing a range of mountains inhabited by Koords, we come to the rich and beautiful plain of Erzingan, which is twenty miles long and seven or eight broad. "The city of Erzingan, thirty miles from Karghan, and ninety from Erzurüm, contains a population of twenty thousand, one half Armenians. The inhabitants of its sixty-six villages are estimated at twenty thousand, one half of whom are also Armenians, making the entire Armenian population twenty thousand. The climate is fine, never severe in winter, and not excessively hot in summer. This district has once

been visited by a missionary from Erzrûm, and several times by a colporteur. Many appearances are hopeful. A number of youth are disposed to inquire after the truth, and eager for books."

Egin—Arabkir.

We go next to Kemakh, distant twenty-six miles, having the Euphrates on our left most of the way. Here we find only two hundred Armenians; and though they have received occasional visits from colporters, they exhibit no special interest in the truths of religion. After a journey of sixty-seven miles, in a southwesterly direction, we come to Egin, with its equable and pleasant climate, and its one thousand Armenians. In the district, moreover, there are at least twenty thousand of the same faith. But there is no spiritual movement, though the doctrines of the cross have to some extent been made known.

Arabkir lies thirty miles beyond Egin, its distance from Erzrûm being two hundred and thirteen miles. The climate is severe at this place, on account of its elevation. But there is an Armenian population of some fifteen thousand in the district, including some six thousand in the city itself. "Arabkir has been visited by a missionary from Erzrûm; as also by our colporteur several times. Many books have been distributed; much good seed has been sown, which has sprung up; and the fields are already white unto the harvest. But there being no one to gather it, for aught that we can see, it must perish. Though, according to our latest information, about forty met on the Sabbath for prayer and reading the Word, for a long time the friends of the gospel, who last year were calling so loudly and frequently for help, have not written to us. Surely they have good reason to despair of having their wishes gratified."

The following extract, applying to the villages around Arabkir as well as to the city itself, has a peculiar value: "The state of education is better in this district than any where else in this region. Nearly all can read; many are acquainted with grammar, &c., &c.; and, what is far more interesting, a large number are convinced that there is no other name given under heaven among men whereby they can be saved, than that of Jesus Christ. It is also hoped and believed that a few have already become savingly acquainted with him."

Kharpût—Geghi.

Let us now direct our steps to Kharpût. We cross the Euphrates on our way, about six miles below the junction of the eastern and western branches. We pass by Keban Maden, the inhabitants of which are chiefly Greeks; and traverse "a magnificent and well cultivated plain," the Armenian population of which is at least fifty

thousand souls. "Kharpût overlooks an extensive, beautiful and productive plain, thirty-six miles long and of various breadths, with three hundred and sixty-six villages, inhabited mostly by Armenians; the number of whom, together with those of the city, are estimated at one hundred thousand. The climate is temperate, being neither excessively warm in summer, nor extremely cold in winter. In regard to this district Mr. Brant, to whom I am indebted for many of my facts, remarks: 'Taken as a whole, I have not seen a place, with the exception of Erzingan, approach to the state of apparent prosperity enjoyed by the inhabitants of the plain of Kharpût.' We have sent many of our books to this district; and it has often been visited by evangelical Armenians. One of our brethren, a native of Kharpût, who was hopefully converted here, returned to his native city, and was very active in diffusing the light which he had received; but he was unfortunately drowned at a place where he went to bathe." One of the Erzrûm brethren has visited the place; as has Mr. Dunmore, more recently. (See Herald for 1852, p. 334.) A number of persons meet on the Sabbath for mutual instruction and prayer; and the field is regarded as very promising.

Arghanie Mines is about ten miles from Kharpût; and Arghanie is twice as far. Both have an Armenian population of five hundred; but there is nothing here to detain us from the prosecution of our journey, which must now be toward the north. The first important place at which we arrive, is Palû, thirty-six miles from Kharpût, and one hundred and thirty from Erzrûm, having four hundred Armenian houses, while the neighboring villages contain probably more than two thousand Armenians. Though it has been favored with frequent visits from missionaries, but few persons have shown any disposition to listen to their message.

Continuing our way, we enter at length the district of Geghi, (the chief town of which is fifty miles from Palû,) with its thirty-three Armenian villages, having a population of fifteen thousand. The Koords are also numerous; but the Turks are few. "The good work which appeared to advance in Geghi so rapidly, has been checked. Our native helper, and those in his village who sympathized with him, have found their enemies too cunning and powerful for them. But they have only laid down their arms, it is to be hoped, to recruit and rally again with weapons better burnished and more skillfully wielded. Though Satan seems to triumph there at present, it is believed that his triumph will be short. It is evident, however, that better qualified leaders are necessary, in order to gain the mastery over enemies so numerous, so subtle, and so exceedingly bitter. This place, it is well known, has been often visited; and many are Protestant in

sentiment. We hope also that a goodly number have become the trophies of divine grace."

A journey of eighty miles in a north-easterly direction, over lofty mountains, brings us to Erzurum. Looking back over the route which we have now traveled, Mr. Peabody says: "Almost every where we behold signs of progress. Many are reading prayerfully and diligently the Book of books. Here and there we find a little circle of pious souls, earnestly begging that messengers of grace may be sent to them. Shall not their cry be heard, and their request be granted? Eight missionaries should speedily be located in the field now traversed, two at Erzingan, two at Arakkir, two at Kharpüt, and two at Geghi."

Pasin—Mûsh—Van.

Mr. Peabody will next conduct us through a region of far less immediate promise; but even here we shall discover one bright spot. Taking an easterly course, we cross a low range of mountains, and descend into the plain of Pasin, forty miles long, and from six to ten broad. As we look about us we count up two hundred and ten villages, upon a soil that is rich and well watered. The Armenian population cannot be less than eight thousand; and when a missionary brother visited twenty of these villages, some time since, he was generally well received.

Proceeding in a southerly direction, over a wild and mountainous region, we come to Khanûs Kalesi, an old town with a dilapidated castle, fifty miles from Erzurum. "Four years ago a missionary from Erzurum spent several days in this district, which has an Armenian population of five thousand; and he found some encouragement. Since that time a deep interest has been awakened in two villages, several families having become decided Protestants. Delegation after delegation has been sent to us to plead for a teacher and preacher; but we have none to send. These men have suffered a most bitter persecution, some of them having been severely beaten, turned out of their village, stripped of their property," &c. &c.

Another journey of fifty miles brings us to Mûsh, which has five hundred Armenian families. Efforts have been made by one missionary and several native helpers to introduce the gospel into this place; and the opposition of "wicked and unreasonable men" is thought to have abated somewhat of late. The plain, which is about forty miles long and from twelve to fourteen wide, and has a milder climate than Erzurum, has an Armenian population of at least twenty-five thousand souls.

Van—Bayazid—Kars.

Passing through Bitlis, with its twelve hundred Armenian families, and the eighty villages in its vicinity, in which there are supposed to be nearly

fifteen thousand souls, we arrive at Van, which has two thousand Armenian families. In all the province, moreover, we find that the Armenians are quite numerous, the registered Christian taxpayers amounting to eighty thousand. "No missionary from Erzurum," Mr. Peabody says, "has ever visited Bitlis or Van; though a colporteur has been to each of these cities twice. But he was not able to dispose of many books, or to gain much access to the people."

Mr. Peabody will next take us a twelve days' journey, through several Koordish tribes and many large Armenian villages, to Bayazid; and in this region we can reckon up an Armenian population of ten thousand. But their manners are uncouth, and their spirits are untamed; for they have contracted the habits of the Koords among whom they dwell. Turning our faces towards Erzurum, distant one hundred and sixty miles, we will not pause till we come to Kars, only six miles from the end of our journey. "This place has been once visited by a native helper. Some persons were found apparently anxious to listen to the gospel; but their wishes were speedily thwarted by a strong Russian influence." The number of Armenians in the town and on the plain is two thousand.

Mr. Peabody closes his communication with the following pregnant paragraph: "According to our estimates, we have in our field a population of orthodox Armenians amounting to four hundred and twenty-five thousand. I am confident that all these estimates are too low, except those of Erzurum, Geghi, Kharpüt and Van. I doubt not, if an exact census could be taken, we should find that there are more than half a million of Armenians within the district assigned to this station. How great the harvest! How few the laborers! One missionary and two native helpers! Where else can be found so large a field, so open to cultivation, and yet so neglected?"

Mosul.

LETTER FROM DR. LOBDELL, OCTOBER 26, 1852.

It is a gratifying fact that the two missionary families in Mosul have been able to remain at their post during the past summer. This is the first experiment of the kind which has been made, it is believed; and Dr. Lobdell thinks that he and his associate will prefer to pursue the same course next year. The heat, however, is found to be almost insupportable.

A useful Visitor—Opposition.

Shemmas Elias Fuez, of the Beirût church, came here about a fortnight

since for Salome, who is soon to marry John Wortabet of Hasbeiya; and he has been very faithful to our brethren in his sermons and conversations. He has done us much good; and it would be worth a great deal to us, to have a native preacher permanently, who should be an example of cleanliness, ability and devotion. The best way to convince the Yezedeas, Moslems, and even native Christians, of the truth and value of our Protestant doctrines, will be to give them a proof of this in the general thrift, neatness and honesty of a truly Christian community. We pray for such a regeneration as shall change the outer as well as the inner man. Let integrity and industry become a proverbial characteristic of Protestants here, as in Aintab, and we shall not need to faint, even with a heat of 115°.

The following extract shows that our brethren at Mosul are not without encouragement:

Our little community stand together manfully. We find more engagedness in the great work, on their part, than was apparent in the early part of the summer. They are beginning to feel an individual responsibility. The attendance at our evening meetings has increased considerably. The threat of excommunication uttered a few Sabbaths since by a Chaldean priest, against every member of his church who should dare to visit or to speak with the Americans, has had the usual effect of such attempts. Mutran Behnām, the Jacobite Archbishop, is too cunning to threaten his people. He takes the images out of his church, preaches somewhat evangelically, and thus persuades his flock that they are sure enough of salvation, if they remain in their own communion. He has not a particle of sincerity; but he is crafty and resolute in his efforts to secure the patriarchate. All that he wants is office and money. He would sell himself to us for ten dollars a month. Indeed, he has made the offer. Is not this a strong indication that he fears our influence among his people? For so much evidence of our prosperity we thank God and take courage.

Contentment.

What work can be pleasanter than to guide an ignorant and deluded people into the doctrines of the Bible and the reformation? Already do we begin to see the legitimate effects of free thought and bold inquiry. The shackles are

breaking. Pray with us that the liberty with which Christ makes his children free, may be enjoyed by all this priest-ridden people! If you would send a hundred men to Turkey, they could all find employment in making known the gospel.

Dr. Lobbell's dispensary is crowded every day; and he endeavors to cure both soul and body. "I have a young assistant," he says, "who promises to be of great service. He and two others are rapidly learning English with me." He concludes his letter as follows:

On the whole, I can assure you of our happy condition and hopefulness of heart. I feared that Mrs. Lobbell would be the first to suffer from the heat; but she has really enjoyed it. As a place of ease and physical comfort, give me the meanest cottage in the most secluded part of New England, in preference to the best palace in Mosul; but as a spot whereon to build a structure to the glory of God, and fulfill the mission of the Christian, I ask no better place than my adopted home.

Madura.

LETTER FROM MR. WEBB, AUGUST 27, 1852.

A FEW days prior to the foregoing date, Mr. Webb made a visit to Pulney; and in the present letter he has given some interesting notices of the congregation which has been gathered in that place.

The Pulney Congregation.

The case of one individual who has joined us with his family, is worthy of being recorded. He is a man of high connections and in good circumstances. He was even the priest of a large body of pariahs in this region; and he derived from his office a very comfortable livelihood. For about a year prior to connecting himself with us, he came to see me on almost every occasion of my visiting Pulney. In our interviews he would manifest great interest in the doctrines of Christianity, contrasting them with the dogmas of the Hindoo shasters, with which he seemed to be perfectly familiar.

On my last visit he informed me that he had resolved to renounce his connection with heathenism, and join our congregation. I was scarcely prepared for such an announcement; for at that time

all our members were of the despised caste, which had regarded him as their gooroo. But as he said he had seriously resolved upon the step, I admitted him. The poor outcasts in our congregation were surprised to see him enter the church, and stand up before them all, and then make the same declaration and promise that they are required to make when admitted among us. He will in future derive no emoluments from his office. When I reminded him of this, he replied that he had studied medicine, and intended to support himself by practicing it. We naturally fear the existence of some secret worldly motive, when such apparent sacrifices are made. If there is any such motive in this case, I am unable to detect it. The man seems to have been deeply convinced of the folly of heathenism, and of the truth of Christianity, and to have had sufficient truthfulness of character to induce him to renounce the one and choose the other.

Mr. Webb found the usual place of worship at Pulney well filled on the morning of his first Sabbath there; and he preached on the subject of baptism. In the evening the house was lighted by lamps supplied by the natives. He describes the services on this last occasion as follows:

After reading the Scripture and prayer, I commenced examining all the adults in the lessons of the past month. A number of the women and several of the men, though unable to read, have learned to repeat correctly the Lord's Prayer, the ten commandments in full, the whole of the first catechism, and part of the "articles of faith." The rest, besides the Lord's Prayer and from twenty to forty questions in Spiritual Milk, can recite two or three of the commandments. I am particularly gratified with the progress they make in their lessons.

After an hour spent in this examination, I formally admitted to the congregation a widow of the potter caste, who has for some time been regular in her attendance, and anxious to join us. This is the third individual of high caste who has been received among us. I have been particularly anxious that such should connect themselves with us, before the idea that Christianity is the religion of Europeans and pariahs only, should be more firmly fixed in the minds of the heathen. I have been anxious for this, moreover, in order that that characteristic of Christianity which levels the

distinctions of human pride, and makes all one in Christ Jesus, may have scope for its exercise and development. I have had still another reason for desiring accessions from different castes among the sudras; which is that every new comer makes a path directly from his own circle of relatives to the church of Christ.

Mr. Webb next gives an account of the other individual who has joined the congregation from the higher castes.

An Interesting Baptism.

My missionary experience does not furnish a case of so much interest and encouragement as that of another person of the weaver caste, whom I received into the church on my last visit. It is about twelve months since he first manifested a desire to know the doctrines of Christianity. From that time his interest gradually increased, until I became well satisfied that a work of grace had truly begun in his heart. I most cheerfully acceded to his request for baptism; and he received the name of John. Though he learned the lessons, and attended the church like the regular members, he was never formally received into the congregation, till I admitted him to the privileges of the church. On the evening previous, I reminded him that among Christians there could be no distinction of caste; that all were brethren, being one in their common Lord. He replied: "I have thought of that subject, and have determined to renounce all claims to distinction among the members of the church." When I asked him if he was resolved on treating them as brethren, he said he was willing to live with them, associate with them, and eat with them, if it was the will of Christ. Knowing that my cook was a member of the church, he offered to show his sincerity by partaking of food with him then and there; which he did.

When his wife and family heard of the step which he had taken, they prepared to leave the place, regarding themselves as finally disgraced in the eyes of all their friends. He induced them to remain, however, by promising not to come any more to the house without their consent. He did this, he told me, with the hope that they might before long relent. "If they now leave," he added, "I can have no hope for them." For three weeks he subsisted on charity in the house of the catechist, his wife refusing to prepare his food, and threatening to leave if he

entered the house. She at last consented to cook for him, on condition that he would eat on the verandah of the house. He gladly acceded to her wish; and, with admirable forbearance and humility, he continues to eat and sleep on the verandah of his own house, with the hope that he may thus overcome her opposition.

On a recent occasion, when I sent for her, she immediately came. She manifested no anger or bitter feeling against her husband; but her grief and sorrow, she said, were inconsolable. John seemed delighted with the opportunity which she conceded to him of speaking with her on the subject of Christianity, and reading to her from Christian books. I doubt not that his prayers for her will be heard, and that the course, so remarkably conciliatory, which he has adopted, will be blessed by his Master.

Mr. Webb received several applications from persons who wished to be admitted to the Pulney congregation, during his recent visit.

History of the Congregation.

The following historical sketch is deserving of a place in the Herald.

It was in December, 1842, that Mr. Lawrence first visited Pulney. He was taken by the catechist who accompanied him to the neighborhood of the Roman Catholic church. It being Christmas, the people were assembled for worship. Mr. Lawrence sat down in the shade of a large tree, which grew where our church now stands. When their service was done, he sent for the "covilpilley," or catechist. After some hesitation he came; and, learning that Mr. Lawrence wished to speak to the people, he invited him to the church verandah, where they were still standing. After preaching, Mr. Lawrence prayed. David, the "covilpilley," now says that he paid little attention to the sermon; but he well remembered that prayer; for it produced an impression on his mind which was not erased for a whole year.

Nothing further was done, till a man who had friends in Pulney, and was passing through Dindigul, being acquainted with the mission family, called at the bungalow, and induced Mr. Lawrence to commence a school. Joshua, a native of Dindigul, and a Christian man, the fruit of Mr. Lawrence's labors, was first sent with the direction to return within fifteen days, if he was unsuccessful. Ten days passed; but no one ventured to send a

child to the strange teacher. David first set the example by sending his little brother Moses, now a member of our church. In a day or two others joined; and within three weeks Joshua reported thirty-five children in his school. It subsequently met with many reverses. It was repeatedly broken up; and it was as often recommenced, when the fear occasioned by the presence of their priest had passed away. Soon after Joshua began his work, a school-room was built, which still stands. A boy whom we named Sampson, at present a reader in our employment, was the first monitor. Soon after the school was commenced, David had occasion to visit Dindigul. Joshua, the teacher, gave him a letter to Mr. Lawrence, who instantly recognized him as the Pulney "covilpilley," and induced him to stay a few days in his preparandi class. The Pulney Romanists heard of it; and on his return they held a meeting of all in the vicinity to inquire into his case.

But David's mind was now fully impressed with the sin of idolatry, as practiced in the Roman Catholic church; and he had resolved, let the consequences be what they might, no more to act as "covilpilley." When he declared his purpose, they used every effort to dissuade him. They tried to frighten him; and they actually had him imprisoned three days on a false charge. His wife forsook him, and no one was allowed to render him any assistance.

He then went to live with Joshua and Sampson in the school-house. Hearing that Mr. Lawrence was on the Hills, he repaired to him for advice. He was comforted, and was told to look to God for help. But these trials were almost too severe; and David was wavering, when Mr. Lawrence made another visit to Pulney. Finding that Sampson had resolved to renounce heathenism, and that David was fully convinced of the truth of Christianity, he forthwith laid the foundation of the congregation by solemnly receiving them both.

WANTS OF THE MISSION.

THE condition and prospects of the Madura mission have been frequently spread before the churches. Our brethren have told us what large and promising fields the providence of God has given them; they have reported to us the indications that a mighty work is in progress on every side; and they have also appealed to us for suitable reinforcements, that they may go forward in

their plans and labors with courage and efficiency. And yet they continue weak and over-burdened. Harvests that are ready for the sickle, they cannot touch. Lost souls, that might receive the gospel of Christ, were it carried to them, they must leave to perish in ignorance of the only way of salvation.

Nor is this all. Such a mission, if no additions are made to it, becomes feebler and feebler by a necessary process. Should death make no inroads, the climate will surely do its work. One and another and another, in the course of years, must seek a more genial and invigorating home, though it be for a season. But every departure of a brother or sister lays a heavier load upon those who remain.

Condition of Tirumungalum.

A pertinent illustration of this process is at hand. Mr. and Mrs. Ford have been obliged to retire from Tirumungalum, on account of her impaired health; and no one can say when they will return. In the mean time, what is to be done? No other missionary can be spared from his post. And hence nothing remains but to commit the station to the care and supervision of some brother, who has already more on his hands than he can do.

Mr. Herriek has received this trust; and he writes in regard to it as follows: "You can easily see that I can do little for Tirumungalum, without neglecting my duties at Pasumalie. Fifty-three young men and boys to be fed and clothed, besides being cared for when they are sick, in addition to the labor and thought to be bestowed upon their instruction and moral training, should receive the whole attention of myself and those who assist me. But, on the other hand, how much labor ought to be bestowed by a missionary upon Tirumungalum? In the first place, it has a boarding school of twenty-five boys, all nominally Christian. There are also two day-schools on the compound, one for girls and one for boys, both composed in part of the children of those who have embraced Christianity. In seven or eight different villages there are about one hundred and forty persons, who have left their idols, and who would regularly study Scripture lessons, with proper care, and attend steadily upon the means of grace. More than one hundred thousand people within the limits of the station still bow in idolatrous worship, most of whom know not what they must do to be saved. But with the amount of labor which I can bestow even upon the nominal Christians, they will make but little progress. The catechists and schoolmasters among them will not discharge their duties faithfully, unless they are superintended. The people will not forsake the evil practices, which cling to them with all the tenacity of habits early formed and long continued; nor will

they attend religious exercises regularly on the Sabbath, &c., unless they shall be frequently admonished and exhorted by a missionary. They have, moreover, their little disputes among themselves, and their troubles with the heathen around them; and if they cannot occasionally make these known to a missionary, and obtain his advice, our hold upon them will be very much weakened, and our means of benefitting them diminished."

After reading this statement, we cannot be surprised that our missionary brother makes use of the following language: "I have never yet known the feeling of discouragement, and do not expect to know it. The promises of God will, I trust, prevent that. But I must say it makes me sad to see the need of so much labor, from the performance of which such results might be expected, while I can do so little. To human appearance, it seems impossible but that the work should go backward rather than forward. When can it be expected that the multitudes of heathen around us will be converted, if the few who have renounced idolatry, cannot be properly cared for and instructed? Oh that the people of God could better understand their responsibilities, and appreciate the privilege offered them of honoring God and saving lost souls! Oh that they could see how much depends upon the degree of vigor with which the missionary enterprise is prosecuted! Could the theological students of America know how many and what inviting fields of labor there are in heathen countries unoccupied, few would remain unemployed, I am sure, long after completing their studies."

Past Appeals.

But how does it happen, some one may ask, that the mission is placed in this trying position? Why have not more missionaries been sent forth into this large field? It is not because the brethren have been silent in respect to their wants. No. They have spoken and earnestly; but they have spoken in vain. In their annual report for 1830 they said to us: "We are ten missionaries and one physician for a population of one million two hundred thousand souls. How little can one missionary do for one hundred thousand or more immortal beings! We need at least thirteen more missionaries. If so many were added to our present number, each one would have a parish of fifty thousand persons, to whom he might minister in spiritual things. Our efforts are now scattered among a large population, and on this account we labor at a disadvantage. Persons visit us from all parts of this extensive district. When villagers come to us from the extreme parts of our field, we have no heart to say to them, 'Because your place is remote from us, we cannot receive you.' Besides, we consider this mission field as almost exclusively under the

care of the American Board. But if we wish to occupy the whole district, we ought to have at least twenty-four men to carry on the work effectually. If this number is thought to be too large for one mission, the question would arise as to the expediency of dividing it into two."

Next year the mission introduced into their report the following statement of Mr. Taylor, as illustrating the wants of their field: "Could I be heard, I would plead earnestly for a missionary to labor 'by the way of the sea.' There are now eight congregations in that region. The people are all of low caste, are related to each other and strengthen each other; and among their relatives who remain, there is unusual encouragement. But the great reason why I would plead for them, is the need in which the congregations stand of spiritual help. Most of the time, I have been able to have barely one catechist there for the whole; but for about three months I have failed even of that. There are three persons among them, called readers, who have for about two years had the Bible in their hands, but who might say, 'How shall we understand, unless some one teach us?' The people are teachable. I believe they are sincere in renouncing their former devil worship, (for such was their religion;) and they now show a desire to make the Sabbath a day of rest. A missionary is needed for them; catechists are needed for them; and, in addition to the common schools, boarding-schools are needed for the promising boys and girls."

And similar have been the more recent words of these brethren. About a year ago Mr. Herick wrote as follows: "To us in the field it seems a little strange that it should be necessary, at this day, to urge upon the churches in America the importance of progress in the missionary work. As well might a farmer hire a laborer, and send him into the field without tools, or withhold the expense necessary to gather his crops in the time of harvest; as well might a rail-road company complete a piece of road, and then refuse to furnish a sufficient number of cars and locomotives to accommodate the public, as for a society to establish a mission with the expectation of giving to it only the men and money needed at first. When the churches send forth missionaries to plant the gospel standard on a heathen shore, is it not with the desire that they may accomplish the object for which they are sent? Do they not follow them with the prayer that 'a great door and effectual' may be opened to them? Do they not pray that the seed sown may spring up and yield fruit? And when they see that in answer to their prayers 'the harvest truly is plenteous,' while 'the laborers are few,' do they not, in obedience to Christ's injunction, 'pray the Lord of the harvest to send forth laborers into his harvest?' Dare they neglect

thus to pray, even though the proof of their sincerity should oblige them to send their own sons and daughters into the field, and to cast their substance far more abundantly than ever into the treasury of the Lord? To say nothing of the duty which the church owes to God, or of the condition of the world as demanding an increase of missionary labor, there is no course that commends itself to economy even, but such an one as shall enable each mission to take advantage of every backward movement of the enemy, and to hold every post gained."

To these appeals, however, no response has been made by the churches. From our schools of theology none have gone forth, saying, "Here am I; send me." In all the length and breadth of our land not one preacher of the gospel has been found, who has felt himself constrained to join the ranks of these brethren and fellow laborers in the Lord. And how long must this state of things continue? How long shall the dearest interests of this large mission be kept in imminent peril? Candidates for the ministry of Christ! What say you?

Recent Intelligence.

SANDWICH ISLANDS.—From a letter of Mr. Coan, dated October 16, the following extract is taken: "The religious interest which I mentioned in my last, still continues. It is silent, gentle, diffusive, active and general. All parts of Hilo and Puna feel its vivifying and cheering influence. It is like the small rain, or the gentle dew, and not, as in 1837, like the great rain of Jehovah's strength. The leading members of the church 'speak often one to another.' They visit much from village to village, and from house to house. The attention of most of the people is more or less awakened. We held a series of religious meetings at the station not long since, which grew in interest to the last; and such meetings are held occasionally at most of the out-stations. Many of the papists have left their teachers, and returned to the old way; and the priests are feverish with alarm. Nothing troubles them so much as a revival of true, spiritual religion around them. If popery is ever driven from the earth, it will be destroyed by the breath of God's mouth and by the brightness of his coming."

Mr. Coan also says, in the same letter, "We have not had a more interesting time since the great awakening in 1837-9. The people now are more intelligent and better disciplined than they were then; and this, even in a powerful work of grace, would ensure less noise and animal excitement. The present work, however, cannot be compared with that for energy and vital power. But the present is good and cheering; less than we might have, more than we deserve."

On the Sabbath prior to the date of this letter, Mr. Conn admitted seventy-two persons to his church by profession. Within four months, nearly two hundred were gathered into the fold of Christ; and there were "many candidates for the same privilege."

GABOON.—Letters have been received from Dr. Ford, dated September 11 and 22, in which he refers briefly to the lamented decease of Mr. and Mrs. Porter. The former died of fever. "He was perfectly rational till within two hours of his departure. He often spoke of his spiritual condition, and expressed an unwavering trust in his Redeemer. He felt that he could commit the interests of himself, of his family, then in most critical circumstances, and of the mission which he so much loved, to the care of Him who has promised never to leave or forsake them that confide in him."

The decease of Mrs. Porter is not to be ascribed to the climate. "In sickness or in health," Dr. Ford says, "she was a pattern of submission and devotion. She was ready to die, when the summons came; and though she felt that her life might still be useful to the mission, she longed to follow those who had gone to the Savior, if it was the Lord's will to take her away. During her illness she spent much time in prayer for herself, her family at home, and this mission, which seemed to call forth her love in a remarkable degree."

Our brethren are deeply affected by their bereavement. And they dread the effect of recent events upon candidates for the missionary work. Dr. Ford is confident, however, that there is no good reason for feelings of discouragement. The past season has been more unhealthy than any which he has known in Africa; and another like it, probably, will not soon return. And it is worthy of a distinct notice, that Mr. and Mrs. Porter often said that they did not regret having joined the mission; and they hoped that others would not be deterred by their end from following their example.

SYRIA.—A part of the field occupied by our brethren in this mission is in a very unsettled and unhappy state; and it will not be strange if a temporary suspension of missionary labors shall become necessary in Hasheya and its vicinity. At Sidon Mr. Thomson reports "a great deal of religious interest."

BOMBAY.—The *January Herald* contained a letter from Mr. Hume, in which he announced the commencement of a series of lectures, &c. in the mission chapel. Under date of November 17, he referred to this subject again, in the following language: "Our public lectures and discussions in the chapel are continued twice a week, on Tuesdays and Fridays, and are exciting much interest. They are well attended, far better than

we could have anticipated; and the reports of them in the Dnyanodaya are read by great numbers, not only in Bombay, but throughout the country. A learned Hindoo has recently commenced a course of lectures in a Hindoo temple, in which he discusses the merits of Hindooism and Christianity. This, instead of being an evil, helps to excite interest, and draws increased attention to our discussions. A report of his lectures, furnished by an educated and friendly native still nominally a Hindoo, is published in the *Dnyanodaya*. Other causes, calculated to awaken the attention of the people to religious subjects, are also at work; so that at the present time in Bombay these subjects are on all sides examined with unwonted interest. There never has been any thing like it since our coming to India." The importance of this species of missionary labor, which has been recently commenced by the mission, will be readily inferred from the fact, that among the topics discussed are "the methods of salvation set forth in the *Pooranas*," "the way of salvation as set forth in the Bible," "the nature and necessity of regeneration," "the doctrine of transmigration," "the birth, life and death of Jesus Christ," "the Hindoo and Christian accounts of the creation," "the Christian Sabbath."

MADURA.—Mr. Rendall states that five persons were recently admitted to the church at Madura East, four of them being pupils in the girls' boarding school.

A letter from Mr. McMillan, dated October 30, represents the demand for missionary labor as increasing; but the ability of himself and his brethren to meet it is painfully inadequate.

MADRAS.—From a letter of Mr. Winslow, dated November 13, it appears that the population of Madras is supposed to be 720,000; and a recent census shows that in the Presidency there are 22,301,697 souls, of whom about 1,750,000 are Mohammedans, there being some 70,000 of this class in the city of Madras. If the returns are correct, there are nearly 500,000 more males in the Presidency than females.

Mr. Winslow makes the following significant statement: "At the public examination of a native girls' school, which, strange to say, has been supported for six or seven years by the natives themselves, and has educated some girls of leading families, one of the most prominent of the native gentlemen who have favored education in English and the western sciences, spoke in a very earnest and effective manner in favor of the re-marriage of Hindoo females. He had an audience of some eight hundred respectable natives; and his speech was most warmly cheered and applauded. He brought arguments even from the Hindoo shasters to prove that the present degrading system of excluding from social life all

young widows, and forcing multitudes, left widows while yet almost children, into a life of loneliness and, indeed, servitude, unless they run into sin, and become abandoned, as too often they do, is not a part of Hindooism in its purer form, and ought to be renounced. This is a most important movement in the right direction." And the shasters are undoubtedly with those, who take the position which Mr. Winslow has mentioned. The earliest sacred writings of the Hindoos do not justify the degradation of widows, nor idolatry, nor caste. And the people may one day understand this matter.

The following extract is from the same letter: "I received two persons to the church at our last communion; and there was another candidate, whose case was deferred. The high school and other schools are in a good state; and my congregations, especially on Sabbath mornings, are very good. At Royapooram there is some falling off, for want of a resident missionary."

CEYLON.—Under date of October 1, Mr. Spaulding states that in July last a small class of girls was received into the Oodooville boarding school, consisting of Jane E. Black, Elizabeth E. Clemm, Harriet H. Cooke, Mary Davis, Julia S. Davies, Lucy Ann Divoll, Eliza T. Drew, Ann A. Duffield, Amelia F. Dyer, Sarah Johnson, Ann D. Lake, Margaret Purviance and Anna Ross. Four of these pay nothing; five pay thirty cents a month; and the rest pay sixty cents a month, which is considered "full pay." This is a step in advance. Since the last report from this institution, Anna Maria Henry has been married to Nathaniel S. Prime, Abby Ann Egerton to B. H. Rice, Elizabeth Fowler to Abraham, Huldah Little to Thomas P. Hunt, and Phebe McLean to G. M. Clelland; the first of the five having gone to Kandy, the second to Batticotta, the third to Caradive, and the last two to Chavagacherry. Eunice T. Smith and Ellen Baghy were admitted to the church in July, together with the wife of Thomas Spencer and another female; and Jane E. Coe, Margaretta Smith, Ann Gilmer, Margaret A. P. Robbins, with Daniel, have since been received.

In continuing the history of Batticotta seminary to September 23, when a vacation occurred, Mr. Saunders says that Charles Crocker and J. S. Patengell, of the Junior Class, and J. L. Leeds, of the First Class, have been dismissed at their own request. Nathaniel Ford, of the First Class, has been dismissed for improper conduct; but the Lord, it may be hoped, will gather him into the true fold in his own good time. Of the graduating class, thirteen in number, David Ball, James P. Cook, Warren P. Cornelius, Alfred Goldsmith, Charles McIntyre, George Reid, and S. H. Taylor are members of the church; and "their walk as Christians has been consistent."

The remaining six, Artemas Ballard, Joseph Gautier, David J. Goodwin, Timothy M. Hopkins, Charles Kingsbury, and John Shepard are not professors of religion. They are nominal Christians, however, and a part regard themselves as the genuine disciples of Christ. To the new class, out of eighty applicants, thirty-four have been admitted. Eight of these pay nothing; eight are required to pay half the price of board; and eighteen will pay the full price. The first eight pay one shilling and six pence per term for books, while the others pay in full.

"It has been a very difficult matter," Mr. Saunders says, October 9, "to select this class. All the candidates had an intense desire to be received; and they left no means untried to gain their end. When the names of the successful applicants were made known, the deep sorrow of those who were unsuccessful, seemed more than they could bear. They come to us daily, with their parents and relatives, begging that they may be admitted. Some offer to sell their jewels, &c., to pay the price of their board, if they can thus secure the advantages of an education in our seminary. The committee were at first instructed by the mission to receive a class of thirty; but the pressure has been so great that they are permitted to take five more on the full pay list, four of whom have been admitted. One poor lad, who cannot use his right arm, and has neither wealthy relatives, nor property of his own, has been to rich natives, and begged a yearly subscription for his support. He now comes to us, and says that he is ready to pay in full for his board and his books."

Mr. Smith writes from Panditeripo, October 12, as follows: "A review of the past eleven years, while it brings to view many things which have seemed discouraging, and which at the time well nigh made me sceptical, calls up other facts and circumstances that show conclusively that God is doing a great work in this land, and impresses deeply on my mind the conviction that, though we may not live to see it, there will be a great turning to the Lord from among this people. My courage for another decade of years is greater than it was at first; and my health is quite as good. My expectation of success, moreover, is stronger; and it is founded on a more correct view of the nature of the field."

On the 5th of November, Mr. Noyes wrote an account of the meetings held at Batticotta simultaneously with those of the Board at Troy. At the first of these meetings, after a sketch of the annual meeting at Portland from one who was present on that occasion, a native brother made an address, in which he attempted to show that all mission churches in heathen lands will sustain themselves, at no distant day, referring particularly to the history of the Sandwich Islands. Another native followed, and dwelt

upon the signs and proofs that the churches in Jaffa will hereafter be independent of foreign aid, and assist in sending the gospel to others. Four of the missionaries then addressed the meeting on "the extent of the work in the Sandwich Islands," "signs of progress in Africa," "indications of the complete triumph of the gospel," "the gospel the foundation of all reforms and the forerunner of all civilization." The Lord's Supper was administered subsequently, when Mr. Poor presented "many thoughts and considerations most appropriate for such an occasion." Mr. Noyes thinks that a very happy impression was made on the minds of those who were present.

Under date of November 6, Mr. Meigs writes as follows: "We have held several evening meetings in the large bungalow in Mavithapuram, with very encouraging prospects. I have much reason to believe that in due time the people of that village will require a chapel for themselves and their children, and that they will render valuable pecuniary aid in building it. The preaching bungalow answers for our evening meetings so well, that we shall defer for the present any attempt to erect a chapel, hoping that the time will come when the natives will feel able and willing to erect one that will amply accommodate that rich and populous community." He also says: "Two of my native assistants have spent some time in Atchuvaley and Oodoppity. Besides visiting the people from house to house, and distributing tracts and portions of Scripture, they held several meetings, which were very well attended. In giving me a report of their tour, they seemed to be much encouraged by what they had seen and heard." Mr. Meigs was expecting to receive four persons into his church on the 14th of November; and a few of the largest girls in the select school have become hopefully pious; though they may not profess their faith in Christ for the present, on account of the strong opposition of their parents.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 22d of December the following persons, all destined to the Armenian mission, sailed in the bark *Sultana*, Captain Watson, for Smyrna:—Rev. William Clark and Mrs. Elizabeth W. Clark, of Orford, New Hampshire, Rev. Wilson A. Farnsworth and Mrs. Caroline E. Farnsworth, of Thetford, Vermont, Rev. Andrew T. Pratt M. D., and Mrs. Sarah F. Pratt, of New Haven, Connecticut, Miss Maria A. West, of Palmyra, New York, and Miss Melvina Haynes, of Southbridge, Massachusetts. Stations will be assigned to Messrs. Clark and Farnsworth by the mission. Dr. Pratt is expected to take the place of the lamented Dr. Azariah Smith at Aintab. Misses

West and Haynes are to be connected with the female boarding school at Constantinople.

Mr. Clark, after completing his academical course at Dartmouth College, pursued his theological studies with Dr. Talmage, President of Ogelthorpe University. Mr. Farnsworth graduated at Middlebury and Andover. Dr. Pratt received his academical education at New Haven, his theological at New York and New Haven, and his medical in the College of Physicians and Surgeons in New York.

On the seventh of January the following persons sailed from Boston for Smyrna in the *Mimosa*, Captain King:—Rev. William A. Benton and Mrs. Loanza G. Benton, of the Syria mission, Rev. Dwight W. Marsh, of the Assyrian mission, Mrs. Julia W. Marsh, of New York, Rev. Augustus Walker, of Medway, Massachusetts, Mrs. Eliza M. Walker, of Auburndale, Massachusetts, Rev. George B. Nutting, of Randolph, Vermont, and Mrs. Sarah E. Nutting, of Geneva, New York. From Smyrna Mr. and Mrs. Benton will go to Beirut, in the expectation of laboring on Mount Lebanon; Mr. and Mrs. Marsh will proceed to Mosul; Mr. and Mrs. Walker will join Mr. Dunmore at Diarbekr; while Mr. and Mrs. Nutting will be stationed in some part of the Armenian field. Mr. Walker pursued his academical studies at Yale College, and his theological at Bangor and Andover. Mr. Nutting graduated at Dartmouth College, and studied theology at Western Reserve College and with a clergyman in Michigan.

DONATIONS,

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
N. Bridgeton, S. B.	6 00
No. 4 Arrostook, I. C.	1 00
Otisfield, Indiv. 4; m. c. 1; la. 3;	8 00
Portland, 9d ch. m. c. 27.37; 3d do.	143 23—158 23
56.37; High-st. ch. 59.49;	
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.	
Weld, m. c. 2; T. F. 1; J. B. W. 1;	4 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, South ch.	249 59
Brown Corner, Friends,	10 00
Waterville, Cong. ch. and so. 6.75;	
s. s. scholar, 1.50;	8 55—268 14
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter-st. cong. m. c.	30 00
Waldoboro', 1st cong. ch. and so.	
11.69; James Hovey, wh. and	
prev. dona. cons. Mrs. ELIZA A.	
Hovey an H. M. 50; gent. 6; fem.	
benev. so. 28.50; juv. cir. 30;	126 19—156 19
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond-st. s. s. to cons.	
JOHN T. K. HAYWARD an H. M.	
120; 1st par. cong. ch. and so.	146 07
46.67;	
Brownville, Cong. ch. and so. m. c.	11 00
Dedham, do. wh. and prev. dona.	
cons. Rev. LEWIS GOODRICH an	
H. M.	27 17
Hampden, Cong. ch. and so.	41 00—225 24
York co. Conf. of chs. Rev. G. W. Cressay, Tr.	
Limerick, Mrs. H. Eastman,	5 00
Saco, P. Eastman and wife,	20 00—25 00
	536 50

Andover, Cong. so. m. c. 5; East Machias, m. c. 11; Gilead, a friend, 50; Machias, a friend, 8; North Belfast, cong. ch. m. c. 8; 82 00
918 80

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr. Hinsdale, Ch. and so. 31.50; m. c. 30.50; 55 00
Keene, Gent. 97.70; la. 42.02; la. Heshbon so. for Ind. miss. 57; 196 72
Nelson, Ch. and so. 30 00
Troy, Trin. cong. ch. and so. 21; Rev. L. Townsend, 10; 31 00
Winchester, 32.29; m. c. 27.18; 60 00—372 72
Grafton co. Aux. So. W. W. Russell, Tr. Plymouth, Cong. ch. and so. m. c. 52 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr. Goffstown, m. c. 5 00
Hancock, Cong. ch. and so. 36 58
Hillsboro' Bridge, do. 7 00
Nashua, Olive-st. ch. and so. (of wh. to cons. THOMAS FRASER'S AN H. M. 100.) 161.69; m. c. 50.40; 212 00
Peterboro', John Field, 30 00—290 58
Merrimack co. Aux. So. G. Hutchins, Tr. Canterbury, Cong. ch. and so. 38 00
Concord, Mrs. T. D. Merrill, 100; South cong. so. to cons. Mrs. ARTHUR F. STONE AN H. M. 100; 200 00—238 00
Rockingham co. Conf. of chs. F. Grant, Tr. New Castle, s. s. for Ind. chil. 5 00
Salem, s. s. for ed. hea. chil. 2 50—7 50
Sullivan co. Aux. So. E. L. Goddard, Tr. Newport, Cong. ch. and so. 38 25
999 05

Legacies.—Windham, David Campbell, by Noah Robinson, Ex'r, 100 00
1,099 05

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr. Ripton, m. c. 2.98; indiv. 1.75; 4 63
Caledonia co. Conf. of chs. E. Jewett, Tr. St. Johnsbury, South cong. ch. m. c. 32 13
Chittenden co. Aux. So. M. A. Seymour, Tr. Burlington, Mrs. A. Morton, 20 00
Colchester, W. K. 3 85
Essex, m. c. 9; fem. miss. asso. 14; 23 00—46 85
Orange co. Aux. So. L. Bacon, Tr. Brookfield, J. G. S. 2 00
Orleans co. Aux. So. H. Hastings, Tr. Craftsbury, m. c. 11; Rev. J. N. Loomis, 10; 21 00
Lowell, m. c. 6 00—27 00
Rutland co. Aux. So. J. Barrett, Tr. Clarendon, m. c. 2 92
Middletown, S. L. 15 00
Rutland, m. c. 24 82—42 74
Washington co. Aux. So. G. W. Scott, Tr. Berlin, Ch. and so. 11.50; m. c. 20.45; 31 95
Irishburgh, m. c. 1 00
Morgan, Ch. and so. 3 00—33 95
Windham co. Aux. So. F. Tyler, Tr. Bellows Falls, Ch. and so. 9.25; m. c. 9.35; 18 50
Brattleboro', Centre ch. and so. m. c. 26.97; West so. m. c. 19.96; 46 93
Marlboro', Ch. and so. 4.58; Mrs. L. M. A. 1; 5 58
Vermont, 50 00—120 31
Windsor co. Aux. So. J. Steele, Tr. Chester, A. W. 5 00
316 61

Legacies.—Fenham, Josiah Shedd, by S. A. Chandler and E. C. Chamberlain, Ex'r's, (prev. rec'd. 2,343.33, 600; ded. disc. 24.60; 575 40
892 01

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr. Sandwich, 1st cong. ch. 26 00

Berkshire co. Aux. So. Rev. J. J. Dana, Tr. Becket, Fem. char. asso. 10.50; indiv. 3; 13 50
Otis, Cong. so. m. c. 12 00
Pittsfield, 1st cong. ch. and so. 96.83; la. (of wh. fr. an indiv. to cons. Mrs. LUCINDA EDWARDS of Virgil, N. Y. an H. M. 100.) 218; less c. note, 1; m. c. 35.17; young la. Inst. 13; 369 06
Williamstown, Williams College, 30 00—407 50
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 5) 672 96
Brookfield Ass. William Hyde, Tr. Southbridge, Cong. s. s. Miss M.'s inf. class, 25
Essex co. North, Aux. So. J. Caldwell, Tr. Ipswich, 1st cong. ch. and so. m. c. 185 57
Newburyport, Dr. Dimmick's ch. and so. 213.59; m. c. 26.81; wh. cons. NATHAN FOLLANSBEE and Mrs. SARAH G. CHASE H. M.; Whitefield, cong. ch. and so. to cons. WILLIAM THURSTON AN H. M. 100; 340 70—506 27
Essex co. Marblehead, Cong. ch. m. c. 20 00
Hampshire co. Aux. So. J. D. Whitney, Tr. Amherst, 1st par. m. c. 55.96; Mill Valley, m. c. 18.41; S. par. m. c. 24; 97 67
Cummington, West par. m. c. 15 39
Easthampton, S. Williston, 500; la. 101; 601 00
Granby, La. 54 00
Hadley, 1st par. m. c. 40.61; North par. m. c. 40; Plainville, m. c. 10; 90 61
Hatfield, Gent. 147 00
Northampton, 1st par. m. c. 77.75; Edwards ch. m. c. 91.70; 99 45
Plainfield, Cong. ch. and so. 30; m. c. 20; 50 00
Southampton, m. c. 72.53; la. 27.30; 99 83
South Hadley, 1st par. gent. 117.53; gent. and la. 171.13; 5d par. 20; 308 67
Westhampton, coll. 50; la. 15; 65 00
Worthington, coll. 76.06; la. 40; m. c. 19; 135 06—1,763 68
Harmony Conf. of chs. W. C. Capron, Tr. Blackstone, Cong. ch. and so. 77.50; m. c. 30; 107 50
Millbury, 1st cong. ch. 107.65; m. c. 39.25; chil. fund. 5.10; 145 00
Uxbridge, Cong. ch. and so. 100 00
Whitinsville, do. 222 52—575 02
Middlesex North and vic. C. Lawrence, Tr. Dunstable, Cong. ch. and so. 23 38
Fitchburg, Relig. char. so. to cons. JOSEPH BALDWIN and Mrs. SUSAN UPTON H. M. G. 226 40
Groton, Miss H. L. G. 10 00
Pepperell, 4 00
Stow, Mrs. H. E. 2 00—335 78
Middlesex South Conf. of chs. Hopkinton, Cong. ch. and so. for Gaboon m. 32 00
Lincoln, Evan cong. ch. and so. 17 50
Saxtonville, Cong. ch. and so. 157.83; prev. ack. 10; (of wh. fr. Rev. B. G. Northrop, 50; wh. and prev. dona. cons. Mrs. HARRIETTE E. NORTHROP AN H. M.) 147 83
Southboro', Pilgrim evan. so. 17 39—214 65
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr. Dorchester, Juv. agricul. so. for Mr. Stoddard's sch. Persia, 13 00
Medway Village, Chil. and friends, for ed. hea. chil. 3.15; E. par. m. c. 13.35; 16 50
Roxbury, Elliot m. c. 15 13
W. Roxbury, Spring-st. ch. m. c. 8; s. s. 5.01; a s. s. class, 1; 14 01—58 64
Old Colony Aux. So. H. Coggeshall, Tr. Seabrook, Trin. cong. ch. 14 11
Palatine Miss. So. E. Alden, Tr. N. Middleboro', Cong. ch. and so. 20 00
Pilgrim Aux. So. J. Robbins, Tr. Carver, C. R. 6 00
South Marshfield, m. c. 14 74—20 74
Taunton and vic. Aux. So. Berkley, Fem. cent. so. 16 00

Fall River, E. S. C. 10; Central ch.	
461,91; 1st cong. ch. and so. 80;	
s. s. so. for ed. of hea. chil. 10;	561 21-577 91
Worcester Central Assn. W. R. Hooper, Tr.	
Auburn, Gent. 73,83; la. 20; m. c.	109 82
Northboro ³ . Evan. cong. ch. 43; a	
lady (of wh. for N. A. Inds. 55;	
wh. cons. Rev. S. S. Ashley an	
H. M.; for Anna Brigham, Ceylon,	
20, 130; juv. asso. for Mary	
Grace Houghton, Ceylon, 90;	130 00
Shrewsbury, La. wh. cons. Rev. N.	
W. Williams an H. M.	55 01-357 83
Worcester co. North, Aux. So. B. Hawkes, Tr.	
Hubbardston, A. G. Davis, 10; M. D.	
Davis, 10;	90 00
	5,589 94

A German sailor, 10; Mekak, 100; a missionary's sister's offg. 5; unknown, 3; Auburn Dale, Cong. ch. a bal. 2; Cambridgeport, 1st evan. ch. and so. 145,93; Charlestown, 1st ch. and so. m. c. 46,55; Chelsea, Winnisimmet ch. and so. m. c. 71,50; Broadway, ch. and so. m. c. wh. and prev. dona. cons. Mrs. FADORA F. COFF an H. M. 76,53; E. Cambridge, evan. cong. ch. m. c. 9,03; Hingham, evan. cong. ch. and so. 36,16; Lowell, Appleton-st. ch. m. c. 9,05; Medford, 2d cong. ch. 13,50; Newton Corner, Eliot ch. 93,67; West Newton, cong. ch. and so. 100; m. c. 66;

780 94

6,379 88

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.	
Bethel, Cong. ch. and so.	52 01
Monroe, do. m. c.	5 50-57 54
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Fairfield, A lady,	10 00
Greenfield, Cong. ch. 43,91; m. c.	99 83
Greenwich, Miss Sarah Mead, for	
son's at Sandw. Isls, wh. cons.	
Mrs. MARGARET ALLEN an H. M.	
100; a friend, 50; 2d cong. ch.	267 72
and so. 117,72;	4 00
Long Ridge, Cong. so.	25 00
Weston, do.	90 00-419 58
Wilton, do.	
Hartford co. Aux. So. A. W. Butler, Tr.	
Farmington, 1st ch. and so. (of wh.	
fr. J. T. Norton to cons. Edward	
Norton an H. M. 100.)	973 88
Hartford, Centre ch. m. c. 91,38;	
South ch. (of wh. fr. Beth Terry	
to cons. PASCAL LOOMIS an H. M.	
145.)	327,57;
South Windsor, 1st cong. ch. Miss	419,15
B's s. a. class, 3,10; Wapping so.	
m. c. 10,87; la. 31,36;	45 33
Unionville, Coll. 64; c. f. 65c.;	64 65
Windsor, 1st so.	25 00-828 01
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Glasterburg, Gent. 360,25; la. 125;	
m. c. 41,18;	326 43
Middletown, 1st so. gent. and la.	97 00
Newington, D. Willard,	12 00
Wethersfield, 202,89; deduct unc.	
note, 2;	200 89-836 32
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Colebrook,	75
Goshen, A friend,	50
New Milford,	171 53
New Preston,	25 00
North Canaan,	50 44
South Britain, Cong. ch.	62 06
Warren,	9 46
Watertown, 80; m. c. 34;	114 00
Winsted, Coll.	227 13
Wolcottville, do.	40 00-700 87
Middlesex Assn. S. Stillman, Tr.	
Deep River, G. Spencer,	33 00
East Haddam, 1st cong. so. gent.	
97,30; la. 92,51; m. c. 6,57;	56 47
Hadlyme, s. s.	8 00

Middle Haddam, Gent. and la. to	
cons. Rev. WILLIAM S. WRIGHT	
an H. M.	53 48
Millington, Gent. and la.	18 00
Saybrook, 1st cong. so. gent. and la.	95 00-264 95
New Haven City Aux. So., A. H. Maltby, Ag.	
New Haven, Court-st. ch. 217,33; m. c.	
5,25; College-st. ch. 222,89; Prof. E. E.	
Salisbury, 250; union m. c. 34,03; Yale	
College do. 4,35; North ch. s. s. 36;	781 87
New Haven co. East, Aux. So. A. H. Maltby, Ag.	
Branchford, La.	42 58
Cheshire, Cong. ch. and so. which	
cons. Rev. DANIEL RODMAN an	
H. M.	90 01
Durham Centre, A friend,	4 00
Guilford, 1st ch. and so.	84 50
Madison, Cong. ch. and so. gent.	53 02
Northford, J. M. 10; cong. ch. and	
so. 33,06;	23 06
Wallingford, 1st cong. ch. and so.	54 37-351 54
New Haven co. West, Aux. So. A. Townsend,	
Jr. Tr.	
Derby, 1st so.	108 00
Prospect,	10 58
Waterbury, 1st so.	300 00
West Haven,	93 00
Woodbridge, Gent. 28,50; m. c.	
16,76;	45 26-556 84
Norwich and vic. and New London and vic.	
F. A. Perkins and C. Butler, Trs.	
Colchester, 1st cong. ch. and so.	
204,26; m. c. 60,00; s. s. a. class,	
7,70; wh. cons. HANNA BRYAN and	
Miss ELIZABETH AMES H. M.;	279 55
Griswold, la. A.	10 00
Stonington, 1st cong. ch. and so.	23 00-305 56
Tolland co. Aux. So. J. R. Flynt, Tr.	
Gilead, Gent. 31; la. 39; young la. sew.	
cir. 4;	67 00
Windham co. Aux. So. J. B. Gay, Tr.	
Canterbury, 1st ch. and so.	21 00
Central Village, Cong. ch. wh. cons.	
Rev. N. A. HYDE an H. M.	67 02
Mansfield, 1st so. gent. 68,47; la.	
68,00; m. c. 23;	179 56
Williamstic, Cong. ch. and society,	
41,45; m. c. 18,65; s. s. s. 5,50;	
Mrs. A. D. G. 2; wh. and prev.	
dona. cons. JOSEPH D. FITCH an	
H. M.;	67 00-335 18

5,515 26

Legacies—New Haven, S. R. Hotchkiss, by Henry White, Adm'r. (prev. rec'd, 444,91.) 15; Orange, Hannah Bryan, by Lyman Law, Ex'r, 25;

40 00

5,555 26

RHODE ISLAND.

Kingston, Cong. so. m. c. 20; Little Compton, a friend, 5; Tiverton Four Corners, cong. ch. m. c. 15;

40 00

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Auburn, So. of Relig. inq.	7 25
Board of For. Miss. in Ref. Dutch ch. C. S.	
Little, New York, Tr.	
Bloomingsdale, R. D. ch.	13 00
Dutch Kills, Youths' miss. so.	13 99
Jamaica, A friend,	5 00
Marlborough, R. D. ch.	20 00
Newtown, do.	8 27
New York, Collegiate R. D. ch.	
ninth-st. m. c. 100,14; North,	
m. c. 4,45;	104 50
Saugerties, R. D. ch.	33 90
Shawangunk, m. c.	7 78
Tarrytown, 2d R. D. ch.	62 00
Union Village, do.	13 65
Utica, do.	300 00
Warwick, do. H. P.	5 00
	587 18
Ded. disc.	1 25-585 93
Buffalo and vic. J. Crocker, Agent.	
Buffalo, Lafayette-st. ch. 66,34; Mr.	
Porter's cong. 21;	89 54
Lancaster, Pres. ch.	55 00-144 54

Chatsquo co. Aux. So. S. H. Hungerford, Tr.	
Sheridan, Cong. ch. and so.	10 00
Geneva and vic. C. A. Cook, Agent.	
Albion, H. A. K.	4 00
East Bloomfield, 1st cong. ch.	173 00
East Palmyra, Pres. ch.	10 00
Geneva, W. H. S.	1 00
Lockport, 1st cong. ch. which and	
prev. dona. cons. LUTHER CROCK-	
ER and H. M.	63 75
Medina, Pres. ch.	62 65
Necklenburg, do.	17 00
Niagara Falls, do. 29,37; fem. miss.	
so. 41,10; la. sew. so. 24,35;	94 72
Perry Centre, 1st cong. ch. wh. and	
prev. dona. cons. MISS DARLISA	
E. SHELTON and H. M.	38 00—453 12
Greene co. Aux. So. J. Doane, Tr.	
Catskill, Pres. ch. 55,79; a friend, 30; E.	
M. D. for chil. in India, 1;	86 79
Monroe co. and vic. E. Ely, Agent.	
Holley, Pres. ch. 6,63; Mrs. H. B. P.	
10;	16 63
Ogden, 1st pres. ch.	28 75
Richmond, Cong. ch. 15; E. Gil-	
bert, 30;	35 00
Rocheater, Monthly fem. prayer	
meeting, 15; Miss M. A. B. 4;	
Brick pres. ch. 59;	69 00
Sweden, 1st pres. ch.	15 00—164 38
New York City & Brooklyn Aux. So. A.	
Merwin, Tr.	
(Of wh. fr. W. P. 50; Clinton avenue,	
cong. ch. 46,31; Brooklyn, South pres. ch.	
m. c. 157,95; s. s. 33,79; Church of the	
Pilgrims, to cons. Mrs. MARY E. STORRS,	
Mrs. FUSAN S. TAPPAN, JAMES G. STED-	
MAR, HARRIS S. STEDMAN and CHARLES	
H. STEDMAN H. M. 1,94,37; Plymouth ch.	
186,04; 3d pres. ch. m. c. 27,50;)	2,907 35
Onondaga co. Aux. So. J. Dana, Tr.	
Utica, 1st pres. ch. m. c.	10 25
Waterville, Ch. and so. 25,47; Mrs.	
L. R. M. 3,50;	38 97—49 22
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Depeyster, Cong. ch. and so.	16 00
Gouverneur, Pres. ch. J. R. (of wh.	
for Jewish miss. 5,)	10 00
Heuvelton, do. 17,60; s. s. 3,40;	21 00—47 00
Syracuse and vic. J. Hall, Agent.	
Syracuse, 1st pres. ch. m. c.	24 19
Washington co. Aux. So. M. Freeman, Tr.	
Cambridge, Asso. pres. ch.	16 95
North White Creek, pres. ch.	4 00—90 95
	4,510 72

Albany, 4th pres. ch. 100; Miss D. 2,10;	
Angelica, pres. ch. 30; Arkport, C. H. 10;	
Babylon, Mrs. M. A. C. 10; Balltown	
Centre, la. ben. sch. so. 23,50; Cicero, R.	
D. ch. m. c. 10; Clinton, So. of Chris. Res.	
Hamilton college, for Daniel Miles, Cey-	
lon, 20; Elba, Cong. ch. wh. cons. Rev.	
RELA FANCHER of Hart Center, and Rev.	
WILLIAM JOHNS of Bergen, H. M. 100;	
Haverstraw, pros. ch. 70,50; Hudson, 1st	
pres. ch. fem. miss. asso. wh. cons. Miss	
POLLY FOSTER and H. M. 100; Ithaca, pres.	
ch. 80,18; Lewis, Rev. Cyrus Comstock,	
150; Maine, cong. ch. m. c. 2; Marbetown,	
a lady, 5; Mexico, 1st pres. ch. 10; Mid-	
dletown, 1st pres. ch. benev. so. 28,10;	
Minaville, a cold fem. dec'd, 10; Oswego,	
1st pres. ch. inf. s. s. 12; Perry Centre, a	
friend, 5; Romulus, D. D. J. 5; Skaneate-	
les, pros. ch. 37,16; m. c. 32; s. s. 2,84;	
wh. cons. Rev. JAMES MCG. BERTHAM, D.	
D. of St. Helena, an H. M. Somers, pres.	
ch. la. miss. so. 6,25; South Richland, Mrs.	
J. H. 10; Troy, 1st pres. ch. coll. and m. c.	
124,31; Wading River, cong. ch. m. c.	
14,33; Winfield, cong. ch. 6,51; Wood-	
bourne, Mrs. A. B. 1;	1,034 67
	5,545 59

Legacies.—East Bloomfield, Timothy Buell,
by C. A. Cook, 25 00

5,570 59

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch.	
C. S. Little, New York, Tr.	
Branchville, R. D. ch.	16 61
Hackensack, do.	37 50
Hempsted, L. P.	3 00
West Hempsted and Ramapo, R. D.	
ch.	13 26
	70 37
Ded. disc.	25—70 12
Belville, Montgomery sch. miss. so. 16;	
Berkshire Valley, pres. ch. 8; Bethlehem,	
pres. ch. 28,97; Bloomfield, Miss A. Griffin,	
for ed. in Madras, 20; Bridgeton, L. Q. C.	
Elmer, 20; Fairton, pres. ch. 4,61; Jersey	
City, Rev. J. V. Henry, 12; Newark, 1st	
pres. ch. John Taylor, 150; A. L. Day, 50;	
a lady, 20; Rev. W. H. 10; Mrs. I. S.; s. s.	
38,33; 6th pres. ch. coll. and m. c. 69,50;	
3d pres. ch. 21; m. c. 28,50; a bro. and sis.	
1; German pres. ch. 8; Succasunty, pres.	
ch. 20;	534 31
	604 43

PENNSYLVANIA.

Carbondale, six lads, 2; Conneaut, a lady, 1;	
Dauphin, pres. ch. s. s. 2; Gibson, pres. ch.	
m. c. 10; Mill Creek, M. R. 10; McKean,	
1st pres. ch. m. c. 3,50; Northern Liberties,	
1st pres. ch. 43,88; m. c. 26,65; Miss M.'s	
class in s. s. 1,50; Philadelphia, T. B. 10;	
Miss E. B. 3; 1st pres. ch. Mrs. E. P. Wil-	
son, 150; Rev. A. Barnes, 125; m. c.	
265,05; E. S. 10; la. 24,50; Arch-st., pres.	
ch. J. C. 10; D. McC. 2; Logan Square,	
pres. ch. 10; Western pres. ch. m. c. 74,31;	
J. Carmichael, 25; T. Potter, 25; Rev. E.	
W. G. and wife, 10; Miss M. M. 10; J. R.	
H. 10; J. S. C. 10; G. W. G. 10; W. E.	
T. 10; indiv. 55; Clinton-st., pres. ch. N.	
B. Thompson, 20; Miss H. 10; D. M. 10;	
Mrs. W. 10; M. L. B. 10; H. R. R. 10; in-	
div. 23; 3d pres. ch. 16; Pittsfield, pres.	
ch. 3; Shirleysburg, John Brewster, 100;	
Troy, S. W. F. 10;	1,230 79
Legacies.—Philadelphia, On account of be-	
quest of Mrs. Ann H. Livingston, to "the	
missionaries," by William Shippen, (prev.	
rec'd, 800,)	375 00
	1,605 79

DELAWARE.

St. Georges, Pres. ch. fem. miss. so.	20 00
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DISTRICT OF COLUMBIA.

Georgetown, Zion's traveler,	1 00
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MARYLAND.

Baltimore, C. W. Ridgeley,	30 00
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VIRGINIA.

Old Church, M. S. S.	5 00
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NORTH CAROLINA.

Salisbury, Mrs. U. and chil. for James G.	
Cairns, Caylor,	20 00

SOUTH CAROLINA.

Charleston, R. W. B. for Armenian m.	5 00
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OHIO.

By Rev. S. G. Clark.	
Andover, 1,51; Bainbridge, 75c; Bath,	
Mrs. H. 3; Bloomfield, 4,61; Boardman,	
5,55; Bracerville, 30c; Bucksville, 5,37;	
Brooklyn, Rev. C. D. and fam. 5; Burton,	
18,90; P. H. 10; Chagrin Falls, 11,25; H.	
White, 14; Conneaut, 13,84; J. A. L.	
10; Ellsworth, 29,54; M. A. 10; m. c. 1,83;	
Farmington, 4,85; Freedom, 20,00; Gene-	
va, 8; Gustavus, 6,41; Hamden, 15,54;	
Hudson, 25; Independence, 2,98; Johnston,	
13,19; Kingsville, 10,30; Kinsman, 22,80;	
F. A. and son, 10; T. K. 10; Mesopotamia,	
18,29; Mrs. I. B. S. 10; E. L. 10; Mecca,	

275; Newton Falls, 13,67; Northampton, Dea. W. 3; Orwell, 673; Painesville, Rev. J. M. G. 5; Parkman, 4,94; Peninsula, m. c. 8; Rome, 22,22; Ruggles, s. a. 3; Strongsville, 12,81; Tallmadge, Guy Wolcott, 50; Toledo, 60; Rev. A. S. 10; Troy, 11,55; Twissburg, 14; Vienna, 15,57; C. W. 10; Wayne, 32,32; West Andover, 9,97; West Mill Grove, 7; Williamsfield, 3,22; M. L. 10; Youngstown, m. c. 24,50; By T. P. Handy, Agent.
Cleveland, T. P. Handy, to cons. DANIEL A. SHEPARD an H. M. 100; Dover, S. G. P. 5; Richfield, J. N. 10; ded. disc. 3,66;
By G. L. Weed, Tr.
Cincinnati, 2d pres. ch. m. c. 14,80; 3d do. m. c. 6,40; Granville, cong. ch. 196; Ironton, pres. ch. m. c. 2,80; Kingston and Porter, 1st pres. ch. 32; Marietta, cong. ch. 130,30; m. c. 5; college m. c. 2,30; Springfield, 1st ortho. cong. ch. 50;

411 60

Brunswick, Pres. ch. 50c; m. c. 2; Cleveland, Mrs. M. E. Temple, 30; Columbus, A. B. 5; Welsh pres. ch. 6; E. C. 5; Defiance, pres. ch. 2; Genoa, W. N. 1; Hartford, E. F. 5; Hudson, Wes. Res. college, 5,20; Rev. H. Coe, 7; Sheffield, chil. 1;

60 00

Legacies—Lower Sandusky, Isaac Prior, by S. Hafford and J. Moore, Ex'rs, (prev. rec. 692,)

110 00

1,364 19

INDIANA.

By G. L. Weed, Tr.
La Fayette, 3d pres. ch. s. a. for ed. in Syria, 40; Madison, sem. s. a. for schs. in Gaboon, 30;
By Rev. O. P. Hoyt, Tr.
La Porte, 68,45; Michigan City, 26,15; South Bend, 37,34;

131 94

Evansville, Old pres. ch. 30; Wabash, m. c. 5;

191 94

35 00

226 94

ILLINOIS.

Augusta, Pres. ch. m. c. 16; Beardstown, cong. ch. m. c. 10; Chesterfield, cong. ch. 5,75; Friendsville, m. c. 3; Peoria, a friend, 3; Union Grove, cong. ch. m. c. 1,35; Woodburn, cong. so. 40;

79 10

MICHIGAN.

By E. Bingham, Tr.
Armada, 1st cong. ch. juv. miss. so. 7; Detroit, 1st pres. ch. 309,46; juv. miss. so. 4; Fentonville, pres. ch. 10; Lapeer, C. 8,45c; Livonia, Rev. R. Armstrong, 15; Rochester, cong. ch. 5; Southfield, da. 14,30; Tecumseh, pres. ch. 50; Troy, do. 6,50; M. G. 1;
By Rev. O. P. Hoyt, Agent
Allegan, 3; Angola, 10c; Birmingham, wh. and prev. dona. cons. Rev. JAMES Mc LAURIN an H. M. 34,01; California, 7; Cassopolis, 6,40; Constancia, R. D. ch. 7,87; Cooper, 50c; Dowagiac, 2,11; Edwardsburg, 33,13; Harris Prairie, 4,36; Lima, 19,45; Lodi, 8; Marshall, C. C. 10; Mishawake, 22; Mottville, R. D. ch. 31c; Oland, 5,27; Osage, 10; Port Huron, 30; Pontiac, 12,15; Schoolcraft, 5,50; Silver Creek, Mr. S. 3; White Pigeon, 23,60;

329 96

Detroit, 1st cong. ch. m. c. 17,00; Hillsdale, pres. ch. m. c. 19; s. a. for hsa. chil. 1; Jonesville, a friend, 5; Medina, cong. ch. 27,50; s. a. 5,16; s. a. scholar, dec'd, av. of three sheep, 4; Raisin, 1st cong. ch. m. c. 18,60; Tecumseh, 1st pres. church and cong. s. a. 6; Union City, indiv. 30;

561 95

133 86

695 81

WISCONSIN.

Berlin, Pres. ch. m. c. 7 00

IOWA.

Anamosa, Rev. A. W. 5; Debuque, cong. ch. m. c. 43,75; Kossuth, R. J. H. 75c;

49 50

MISSOURI.

671 25 St. Louis, Z. B. 1; 3d pres. ch. s. a. 15; 16 00

KENTUCKY.

111 34 Newport, 2d pres. ch. m. c. 2; Mrs. L.'s s. a. class, 1,56; 3 36

TENNESSEE.

Maryville, I. S. C. 5; Moorsburg, pres. ch. m. c. 1,70; Rutledge, do. m. c. 1,60;

8 30

IN FOREIGN LANDS, &c.

Constantinople, Mrs. S. C. H. 19 35
Donsville, Choc. na. m. c. 97,45; col'd people, for African m. 4,70; Fort Towson, m. c. 7,25; Wheelock, ch. 63,40; Mt. Zion ch. 9,80; 112 60
Eaton, C. E. Coll. 10; m. c. 6; 16 00
Fingal, C. W. Mrs. E. D. Johnston, 25 00
Liverpool, Eng. Mrs. C. L. C. 16 00
Tuscarora, m. c. 17 71

200 66
Legacies—Jaffna, Ceylon, Rev. G. H. Apthorp, (prev. rec'd, 3,923,) 21 00

221 66

Donations received in December, 24,172 47
Legacies, 1,246 40

\$25,418 87
TOTAL from August 1st to December 31st, \$58,489 46

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in December, \$536 95

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. A box, fr. Miss Sarah Oliphant, for Rev. L. Smith, Sandw. Isls.
Binghamton, N. Y. A box, by C. A. Cook, for Mr. Ford, Gaboon m.
Bloomfield, N. J. A box, fr. miss. so. in Mrs. Cooke's sem. for D. Ladd, Constantinople. 50 00
Brooklyn, N. Y. A box, fr. Armstrong juv. miss. so. for Miss Fisk, Oromish.
Cleveland, O. A bundle, for Mr. Dwight, Constantinople.
Colebrook, Ct. A box, fr. Mrs. R. Gilbert, for Mr. Stocking, Oromish.
Cooperstown and vic. N. Y. A box, fr. miss. so. rec'd at Tuscarora.
Essex, Vt. A box, fr. la. amo. 21 51
Fitzwilliam, N. H. A bed quilt, fr. Mary, Ellen, Charles, Abby L. and Mrs. Samuel Hill.
Hudson, O. A bundle, for Mr. Vrooman, Canton.
Mendham, N. J. A barrel, fr. Mrs. Dalzel, for Mr. Riggs, Smyrna.
Newark, O. A box, fr. 2d pres. ch. miss. so. 35 53
New York city, A box, fr. la. of 14th-st. pres. ch. for Mr. Wright, Choc m.
Portland, Me. A box, fr. juv. cin. for Mr. Tyler, So. Africa.
Springfield, Ma. 10 copies Webster's Dictionary, fr. G. & C. Merriam; communion service, &c. fr. la. of North ch. 25 00
Unknown. A box, for Mr. Wilson, Syria.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, flannel-cloth, flannel, domestic cotton, etc.